

A very fruit-

full and pleasant booke,

called the Instruction of a

Christian Woman.

M

Made first in Latin, by the

right famous Cleark M. LEWES

VIVES, and translated out of

Latine into Englishe, by

Richard Hyrde.

GODIS MY



DEFENDER.

AT LONDON;

Printed by Robert Walde-graue, dwelling
without Temple-barre, neare vnto
Sommerfet-house. £

1585.

Elizabeth B.

Anno: Griffiths
was born the
19th of April 1402
was 12 of the flood
at night

The præface

of the most famous clerk,

Maister Lodouic. Viues, vppon his
booke, called the *Instruction of a Chri-*
stian VVoman, vnto the most gracious
Princes, Katherine Queene
of England.



Haue beene mooued partly by the holinesse and goodnesse of your liuing, partly by the fauour, loue and zeale that your grace beareth towarde holy study & learning, to write some thing vnto your good grace, of the information and bringing vp of a Christian woman: a matter neuer yet entreated of of any man, among so great plentie, & variety of wittes and writers. For *Zenophon* and *Aristotell*, giuing rules of house-keeping, and *Plato* making precepts of ordering the common weale, spake many things appertayning vnto the womā's office & duty:

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And saint *Ciprian*, saint *Hierome*, saint *Ambrose*, and saint *Augustine*, haue intreated of Maides and Widowes, but in such wise, that they appeare rather to exhort and counsaile them vnto some kinde of liuing, then to instruct and teach them. They spend all their speach in the laudes and praises of chastity, which is a goodly thing, and sitting for those great witted and holye men: how be it, they write but fewe preceptes and rules how to liue: supposing it to be better, to exhort them vnto the best, and help them vp to the highest, then to enforme and teach the lower thinges. But I will let passe all such exhortations, because euerye body shall choose and picke out the wayes of liuing, out of these mens authoritie, rather then of my fantasie: and I will compyle rules of liuing. Therefore in the first booke, I will beginne at the beginning of a womans life, and lead her forth vnto the time of marriage. In the second, from marriage vnto widowhood

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hoode how shee ought to passe the time of her life well and vertuously with her husband. In the last booke, I informe and teach the widowhood. And because the matter coulde not be otherwise handled, there be many thinges tolde in the first booke, pertayning vnto wiues and widowes: and much in the seconde, belonging vnto vnmarried women: and some in the third pertaining vnto all, least a mayd should thinke that she need to read but onely the first booke, or a Wife the seconde, or a widowe onely the third. I will that euery of them shall reade all. In which I haue bene more short then many would I should haue bin. Notwithstanding, who so considereth well the cause of mine intent, and taketh good heed, shall finde it done not without a skill. For in giuing precepts, a man ought specially to be brieft, least he sooner dull the wits of the Readers, then teach them with long babling. And precepts ought to be such, that euerye

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body maye soone conne them, and beare easily in minde. Nor we shold not be ignoraunt of the lawes that Christ and his Disciples, *Peter, Paule, Iames, Iohn, & Iude* taught vs : where we may see that they giue vs the diuine preceptes brieve and shortly. For who can beare in remembrance those lawes, which they beare not well in minde, that haue spent their whole life in studye of them? And therefore haue I neither thrust in many examples, nor gone out of my matter to entreat generally of vice and vertue, which were a large field to walke in, to the ende that my booke might be not only read without tediousnes: but also be read often. Moreouer, thogh the precepts for men be innumerable: women yet maye be infourmed with fewe wordes. For men must be occupied both at home and abroad, both in their owne matters and for the cōmon weale. Therefore it can not be declared in few bookes, but in many and long, how they shall handle them

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them selues, in so many and diuers things. As for a woman she hath no charge to see to, but her honesty & chastitie. Wherefore when she is reformed of that, she is sufficiently appointed. Wherefore their wickednes is the more cursed and detestable, that go about to perish that on treasure of women : as though a man had but one eye, and an other wold go about to put it out. Some write filthy & bawdy rimes, which men I can not see what honest excuse they cā lay for the selues : but that their corrupt mind swelled with poyson, can breath none other thing but venome, to destroye them that are neare vnto it. But they call them selues louers, and I beleue they be so in deed,, yee and blinde and mad to withall. And though thou loue, canst thou not obtaine thine owne, except thou infect all other? Therefore in my minde no man was euer banished more rightfullye, then was *Ouid*, at leaste wyse if hee was bannished for wryting the crasse

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of loue. For other write wanton and naughty balads, but this worshipfull artificer, must make rules in Gods name, and precepts of his vn-thriftines, a scholemaster of baudry, and a common corrupter of vertue. Nowe I doubt not but some will thinke my preceptes ouer sore and sharpe. How be it, the nature of all thinges is such, that the way of vertue is easy & large vnto good men, and the way of vice contrary, strait, and rough. But vnto yll men, neither the waye that they goe in is pleasaunt, nor the waye of vertue large and easy ynough: and seeing it is so, it is better to assent vnto good men then yll: and rather to reckon the bad folks opinion false, than the good mens. *Pythagoras* the philosopher, and other of his schoole, in the description of this Letter X. say, that when a man is past the first difficulty of vertue, all after is easy and playne.

Plato giueth counsell to chuse the best way in liuing: which way, vse & custome

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custom shal also make pleasant, Our Lord in the gospell sayth, that the way into the kingdome of heauen Math. 7. is strait, not because it is so indeede, but because few go it, except a man would count his words false, where hee saith: My yoke is sweete, Math. 11. & my burthen light. Or else where he promiseth, that there is no man that forgoeth anye thing for his sake, but hee shall haue farre more Math. 19 for it agayne, yea, and that in this life. And what was ment thereby, but the pleasures of vertue? Therefore I see vnto whome my precepts shall seeme rigorous and sharp, that is, to yong men that bee ignoraunt, wanton and vnthrifty: which cannot once beare the sight of a good woman. And like as rancke horses neigh vnto euery mare, so they goe about euerye trifling and peeuishe wench, that hath a pleasure to be looked vpon and loued, and they would haue their folly to be allowable by the multitude of misdoers. As who saith, the agreement and abuse

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buse of people might chaunge the nature of thinges. It is no newes, that yll folke hate them that aduise them well. For *Theophrast*. when hee wrote of this same matter, & spake much of marriage sadly and wisely, hee set common harlots in his top. And one *Leontium* the concubine of *Metrodorus*, started out and babbled foorth a booke without all reason or shame, against that man most excellent in wisedome and eloquence: which deed was thought so intolerable, that as though no more hope of goodnesse were left: there rose vp a prouerbe of that matter, that the next remedy was to seeke a tree to hang vpon. Saint *Hierome* writeth of him selfe vnto the holy mayde *Demetrias*, in this wise more then thirtie yeares agoe. I wrote a booke of virginity, in the which I must needs speake againste vice, and lay open the trappes of the diuell for the instruction of the maid that I taught, the which writing many be agreued withall: when euery one taketh the
matter

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matter, as saide by him selfe, and wil not here me, as an exhortor and counsailor, but lotheth me as an accuser and rebuker of his dooing. Thus saith he. Lo, what maner of mē wee shall displease with teaching them vertuously. verily such as were a shame and rebuke to please: but sad men, chaste maydes, vertuous wiues, wise widowes, and finally all that are true Christian people, not onely in name but also in deede and with their heartes, will stande on our parte: which knowe and agree all in this, that nothing can bee more mylde and gentle then the preceptes of our fayth, from the which Christe graunte vs neuer to decline oure minde and purpose, one hayres breadth. I haue put in remembrance of their duety, the good and holy Women, but sleightly, other nowe and then I take vp sharply: because I sawe that onelye teaching auayleth but a little, vnto those that struggle
with

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with the leader, and must be drawn. Therefore haue I spoken sometime the more plainlye, that they might see the filthinesse of their conditions, as it were paynted in a table, to thentent that they shoulde be ashamed, and at last leaue their shameful deedes: And also that good women should be gladder to see them selues out of those vices, and labour more to be further from them, and to enter into the habitacle of vertue. For I had leauer as Saint *Hierom* counselleth, aduenture my shamefastnesse a little while, then ieopard my matter: so yet that I would not fall into any vncleanlinesse, which were the greatest shame that can be for him that should be a teacher of chastity: wherefore oftentimes the reader must vnderstande more in sentence, then I speak in words. And this work (most excellent & gracious princeesse) I offer vnto you in like manner, as if a painter would bring vnto you your own visage & image, most cūningly painted. For like as in that
por-

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portrature you might see your bodily similitude : so in these books shall you see the resemblance of youre minde and goodnes, because that you haue bene both maid, wife and widowe, and so you haue handled your selfe in al thorder & course of your life, that whatsoeuer you did might be an example vnto other to liue after. But you had leauer the vertues to be praised, then your self: howbeit no man can praise the vertues of women, but he must needes comprehend you in the same praise, howbeit your mind ought to be obeyed. Therefore you shal vnderstād, that many like vnto you be prayed here by name expresly: but your self spoken of continually, though you be not named. For vertues cā neuer be praised, but they must needes be praised with all, that be excellent in thē, though their name be not spoken of. Also your deere st daughter *Mary*, shall read these instructions of mine, and followe in liuing. Which she must needs doe, if she order her selfe

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selfe after the example that she hath
at home with her of your vertue &
wisedome. Nor there is no doubt,
but shee will do after them, and ex-
cept she alone of al other, disapoint
and beguile euery mans opinion,
she must needes be both very good
and holy, that is come of you, and
noble king Henry the eight, such a
couple of mates, that your honor &
vertue passe all craftes of praising.
Therefore all other women shal haue
an example of your life & deedes: &
by those books that I haue dedica-
ted vnto your name, they shal haue
rules & precepts to liue by: & so shal
they be boundē vnto your goodnes,
both for that, which it selfe hath
done in giuing example: and that it
hath bin the occasion of my writing
And so I pray God giue your good
grace long well to fare. At *Bru-*
ges the yeare of our Lord,
M. D. and xxiii. the
v. day of A-
prill.



The first booke of the

Instruction of a Christian Woman.

Of the bringing vp of a Maide when she is a Babe.

The first Chapter.



Abius Quintilian in his booke where hee doth instruct and teach an Oratour, willeth his beginning and entrance to be taken from the cradle, and no time to be slackt or vnapplyed, towarde the ende and purpose of the facultie intended: Now much more diligence ought to be giuen in a Christian Virgin, that we may both enforme her encrease, and order it and her instruction and entringes, and that by and by from the milke:

milke : which I would, if it were possible, shoulde be the mother . And the same counsel giueth *Plutarke* and *Phavorine* , and many other of the wyldest and greatest Philosophers . For by that means, the loue shall be the more betweene the mother and the daughter , when none of the mothers name shall be taken from her and put vnto any other. For Nurses be woont also to be called Mothers. And the Mother may more truely reckon her daughter her owne , whom she hath not onely borne in her wombe and brought in to the worlde, but also hath caried stil in her armes of a Babe , vnto whom shee hath giuen teat, whom she hath nourished with her owne blood, whose steps she hath cherished in her lappe , & hath cherefully accepted and kissed the first laughes, and first hath ioyfully hearde the stamering of it, coueting to speake, and hath holden hard to her brest, praying God to prosper it . These thinges shall cause and engender such reuerent and inwarde loue in the daughter toward the mother agayne, that she shall be

be farre moze loued and set by of her
daughter, because of the loue that she
hath so abundantly conceyued towarde
her in greene and tender age. Who
can nowe expresse, what charitie these
thinges encrease among folke, when
wilde Beasts that haue no knowledg
noz perceiuing what loue meaneth,
yet loue theyz nozishers and bzingers
vp, noz shunne the daungers of death
to defende and saue them: Moreouer
I woot not howe, but so it is, that we
sucke out of our mothers Teate toge-
ther with the Milke, not onely loue,
but also conditions and dispositions.
And that is the cause sayth the Philo-
sopher *Phauorine*, that maketh men to
maruaile why they see many children,
issued of chaff and good womē, nothing
like theyz parentes neither in minde
noz body: noz the commō saying, come
vp of nought, which is not vnknownen
not vnto children. They that haue ben
nursed with Sowes milke, haue rolled
in the mier. For that cause the wyse
man *Chrisippus* had choose the wisest
and best Nurces, which precept I my
selfe

selfe will followe and counsel the mothers, that will not nozise their children with their owne milke, to do likewise. Neither I wil so great diligence to be geuen in seeking a Nurse for a boy as for a Maide. Quintilian thoght it sufficiente to commaund that the nurces shoulde not be fowle and rude spoken, because the wayes and manner of speaking taken in youth, would be hard to get away. As for their manners hee cared not so greatlye, which the man-childe doth after learne from home than at home. And yet he doth alledge the opinion of Chrisippus, as though he allowed the same. But the mayd, whom we would haue specially good, requireth all intendaunce both of Father and mother, least any spot of vice or vncleanlines shoulde sticke on her. Let her take no such things, neither by her bodily senses and wittes, nor by her nourishing and bringing vp. She shall first heare her Nurse; first see her, and what soeuer she learneth in rude and ignoraunt age, that wyll she euer labour to counterfet and followe

follow cunnyngly . Therefore Saint Jerome . when he did teach the daughter of *Leta* , he warned that the nurse should be no drunkard , noz wanton , noz full of talke and chatting .

*Of the residue of her
Infancy.*

The second Chapter.

After that she is ones weaned and beginneth to speake and goe , let al her play & pastime be with maydes of her owne age , and within the presence either of her mother oz her nurse , oz some other honest woman of sadde age , that maye rule and measure the playes and pastimes of her minde , and set them to honesty and vertue . A- uoyde all mankind away from her : noz let her not learn to delite among men . For naturallye oure loue continueth the longest towards them , with whō we haue passed our time in youth : which affection of loue is the mosse
2 strong

strong with women, because they bee more disposed to pleasure and dalliance. Nowe in that age, which can not yet discerne good from bad, they shoulde be taught none euill. And it is an vngreatious opinion of them that say, they will haue their children to knowe both good and euill. For by that meanes they saye they shall the better flee vice and followe vertue. But it were more suretye, and more profitable, and therto more happy, not onely to doe none ill, but also not once to knowe it. For who hath not heard, that wee were cast into misery, that selfe howe that the first auncestors of mankinde knewe what was good and what was bad: And verily, fathers that wil not haue their children vexpert and ignoraunt of euill, be worthy that their children shoulde knowe both good and ill: And when they repent them of their euill doing, shoulde call yet vnto remembrance, that they learned to doe euill by their fathers minde and will. Let the maide learne none vncleanly wordes, or wanton, or vncomely

vncomely gesture and moouing of the body, no so much as then when she is yet ignoraunt what she doth, and innocent. For she shall doe the same, when she is growne bigger and of more discretion, and it chaunceth vnto many, that what thing soeuer they haue bin accustomed in befoze, they do the same afterwarde at vnwares & vnaduisedly. And oftentimes such bzaides come vpon them against their wil. And y worse they bee, the oftner they doe them, for folks minds beare them better away. Let the father and mother take good heede that they allow none vncomely deede of her, neyther by words, laughing, noz countenance, neither kisse and embrace her therfore, which is the foulest deede of all. For the mayde will laboure to rehearse often that, which shee thinketh shall please best her father and mother. Let all her bzinging vp bee pure and chaste the first yeares, because of her manners, the which take their first forming of that custome in youth and infancy.

The Instruction of
Of her exercise.

The third Chapter.

When shee is of age able to learne anye thing, let her begin with that, which pertaineth vnto the oznamment of her soul, and the keeping and ozbering of an house. Howebeit, I appoointe no time to beginne. Some reckon best to begin at the seuenth yeare: in which opinion are *Aristotle*, *Eratosthenes*, and *Chrysippus*. *Quintilian* would begin at the fourth or fifth yeare. But I put all the ordering of this matter in the discretion of the Fathers and mothers: which may take aduilement after the qualities and complexions of the childe, so they be not letted with inordinate affection: by reason whereof some set so much by their children, and care so sore for them, that they keep them from all labour, least they should fall into any sicknes. So when they wene to encrease and strength their bodies, they
bruse

byrse and weaken them. The cherishing and sufferance of the Fathers and mothers hurteth much the children, that giueth them an vnbidled liberty vnto infinite vices, and specially the maydes. But these bee refrayned and holden vnder for the moste part by feare: which if it lacke, then hath shee all the bydle of nature at large, and runneth headlong vnto mischeefe, and drowneeth her selfe therein, and commeth not lightly to any goodnesse, without she be of nature such as we may see some. Therefore, let her both learne her booke, & beside that to handle wool & flax, which are 2. crafts yet left of that old innocēt world, both profitable and keepers of temperance, whiche thinge specialllye Women ought to haue in price. I will meddle here with no low matters, least I should seeme to make much ado about things y be to simple for my purpose. But I woulde in no wise that a woman shoulde be ignoraunt in those feats, that must be done by hand, no not though she be a princeesse or a Queene.

For what can she doe better, or oughte to do rather, what time she hath ridde her businesse in her house: Should she talke with men or other women: And what shall she still talke off: Shall shee neuer hold her peace: Or shall she sit and muse: What I praye you: Womans thought is swifte, and for the most part vnsstable, walking and wandring out from hoame, and soone will slide by the reason of it owne slippynesse, I wot not how farre. Therfore reading were the best, and thereunto I giue the counsell specially. But yet when shee is weary of reading, I can not see her idle as were the Women of *Perseland*, drowned in voluptuousnesse and pleasures, sitting among the company of gelded men, singing and banketting continually: which pleasures were oft chaunged and renued to eschew tediousnesse, and the ende of one pleasure was the beginning of another following. Saine *Hierome* wold haue *Paula* to handle woll, that moste noble woman who came of the bloud of *Scipio* and *Gracchus*: which was also

So descended of the lineage of king *Agamemnon* the Prince of all Kinges: and to learne to dresse it, and to holde and occuppe a rocke, with a woll basket in her lappe, and turne the spindle, and drawe forth the threed with her owne fingers. And *Demetrias*, which was as great of byrth, as mightye of possessions as she, he had haue woll in her handes, and her selfe either to spinne, to warpe, or els wind spindles in a case for to throw wofe off, and to winde on clewes the spinning of others, and to order such as shoulde be wouen. For the dressing of woll hath beene euer an honest occupation for a good woman. In Rome all maydes, when they were first marryed, brought vnto their Husvandes house Distaffe and spindle with woll, and wiped, striked, and garnished the postes with woll. Which thing was a great ceremony with them. And after she shoulde bee made sitte on a felle with woll, that she might learne, what she ought to doe at hoame. Then afterwarde she shoulde say these wordes vnto her Husband:

Husbands: Where as thou art Caius, there am I Caia. Now was this *Caia Tanaquil* an *Etruscan* bozne, a verie noble Woman and a sadde, Wife vnto King *Tarquine Priscus*, which *Caia Tanaquil* vsed all her labour in woll. Therefore after her death shee was worshipped for a Goddesse, and her Image set vp with a rocke, as a token and a signe of chastitie and labour. Also there was a custome to crye at the wedding oftentimes, *Thalassio Thalassio*, that is as yee woulde saye. The woll basket the woll basket: to the intent, the new married wife shoulde remember, what shee shoulde haue to doe. Therefore it was reckoned a signe of a wise and a chaste Woman to doe that busynesse. The kinges Sonne of Rome, and Noble young men of the Kinges bloud, when they fell at argument about their Wyues, and came sodainely hoame to Rome, they founde other of the kinges Daughters in lawe among their companions and Mates making good cheare: but

But they founde *Lucrecia* sitting at her wolle untill late in the night, and her *Maydes* busy about her, in her owne house. Then all they by one assent gaue her the price of goodnes and chastitie. What tyme all the Empire and Dominion of Rome was in *Augustus* handes, yet he sette his daughters and his *Nieces* to worke vpon wolle. Likewise *Terence*, where he doth describe a sober and a chaste yong woman sayth. Getting her liuing by wolle and Webb. And *Solomon*, where he doth speake of the prayse of an holy woman, sayth. She sought for Wolle and Flaxe, and wrought by the counsell of her handes: Nor it maketh no force after my minde whether it be Wolle or Flaxe, for both parteyne vnto the necessary vles of our lyfe, and be honest occupations for women. *Anna* mother vnto *Samuell* the Prophete, made with her owne handes a linen coat for her sonne. The moste chaste Queene of *Ithace*, *Penelope* passed

1. Sam. 2. 19

passed the, xx. yeeres that her husbände
 was away, with weauing. Queenes of
Macidony and *Epire* weaued garments
 with their owne handes, for theyr hus-
 bandes, and bꝛethꝛen, and fathers, and
 childeꝛen : of which maner garmentes,
 King *Alexander* shewed some vnto the
 Queenes of *Perseland* , that his mo-
 ther and sisters had made. Wꝛytters of
 Histories make mention, that in olde
 time there was woont in spaine great
 wagers to be layde, who should spinne
 oꝛ weaue moste , and times were ap-
 poynted to bꝛing fooꝛth their wooꝛke
 to shewe it, and giue iudgement of it,
 And great honour and pꝛayse was gi-
 uen vnto them, that laboured most di-
 ligently. And yet vnto this day, remai-
 neth the same minde and loue of sober
 labours in many : and the applying af-
 theyꝛ wooꝛke is boasted and talked of:
 And among all good women it is a
 great shame to be idle . Therefore
 Queene *Isabel* King *Ferdinandos* wife
 taught heꝛ daughters to Spinne, sow,
 and paint: of whom two were queenes
 of *Portugal* , the thirde of *Spayne*,
 mother

mother vnto *Carolus Cesar*: and the fourth, most holy and deuout wyfe vnto the most gracious King Henry the viii. of England. Let the maide also learne Cokerie, not that slubbering and excesse in meates to serue a great many, full of delicious pleasures and glottonie, which Cookes medle with: but sober and measurable, that she may learne to dresse meate for her Father and Mother, and brethren, while she is a mayde: and for her Husbände and children, when she is a wyfe, and so shall she get her great thanke both of the one and the other, whē she doth not lay al the labour vpon the seruantes: But her selfe prepare such thinges as shall be moze pleasant vnto her father and mother, brethren, and husbände, and children, then if they were dressed by seruantes, and that the moze pleasant, if they were sicke. Nor let no body loath the name of the kitchen: namely being a thing very necessary, without the which neither sicke folkes can amende nor whole folkes lyue. The which occupation *Achilles* both a king
and

and a kinges sonne and a lord moste noble, did not disdayne to do. For what time *Viſſes* and *Nestor* came to him, for a greement betweene him and *Agamemnon*, he layde the tables him selfe, and tucked vp his clothes, and went into the kitchin, and prepared theyr meate, to make the noble princes sober and temperance there, whom he loued so well. Also it is a thing parteyning vnto temperance & honestie: for when the maiſtres of her daughter is by, all thing is done the more diligently. What deintynesse of hande is that, and what lothing of the kitching, that they may not abyde to handle or see that which theyr father or mother, or husband, or brother, or els theyr child must eate: Let them that do so, vnderstand, that they beray and fyle their handes more, when they lay them on an other man, then their owne husbände, then though they dabled and blacked them in soote. And that it is more shame to be seene in a daunce then in the kitching, and to handle well tables and cardes then meate

meate. And worse becommeth a good woman to tast a cup of drinke in a feast or a bāket, reached vnto her by another man, then to tast a supping in the kitchen to giue her husbāde. Therfore by my counsell a woman shall learne this crafte, that she may in euery time of her life please her frendes, and that the meate may come more cleanly vnto the table. I haue seene in *Spayne* and in *Fraunce*, that haue mended of their sickenes by meates dressed of their wiues, daughters, or daughters in law and haue euer after loued them farre the better for it. And agayne I haue seene, that haue been hated, as daughter of the father and daughter in lawe, of the father in lawe, and wife of her husbāde, because they haue sayde, they could not skill of Cookery.

Of the learning of maids

The fourth Chapter.

OF Maydes some be but little
 meet for learning: likewise as
 some men be vnapt, againe some be e-
 uen bozne vnto it, or at least not vnfit
 for it. Therefore they that be dull are
 not to be discouraged, and those that
 be apt, should be harted and encoura-
 ged. I perceiue that learned women
 be suspected of manye: as who sayth,
 the subtiltie of learning shoulde be a
 nourishment for the malitiousnesse of
 their nature. Verily I do not alow in
 a subtile and a crafty woman such lear-
 ning, as shoulde teach her deceit, and
 teach her no good maners and ver-
 tues: Notwithstanding the pzecepts
 of liuing, and the examples of those
 that haue lyued well, and had know-
 ledge together of holinesse, be the kee-
 pers of chastitie and purenes, and the
 copies of vertues, and pzikkes to pzik
 and to mooue folkes to continue in
 them. *Aristotell* asketh a question, why
 Trompets and minstrelles, that play
 at Feastes for wages, and resortinges
 and gatheringes of people, whom the
 Greekes call in their language as ye
 would

woulde say, *Bacchus* seruantes, be euer
giuen vnto pleasures, and no goodnes at
all, but spende ont their thysite, and theyr
life in naughtines. He maketh answere
him selfe, that it is so, because they be e-
uer among volupties and pleasures, and
banketyng, nor heare any tyme the pre-
ceptes of good liuing: nor regarde any
man that liueth well, and therefore they
can lyue none other wyse than they haue
learned, eyther by seeing or hearing.
Nowe haue they hard, nor seene, neither
vled any thing, but pleasure and beastli-
nes, among vncome ly crying and shout-
ting, among dauncers and kissers, laugh-
ers, and eaters, drunckerdes and spuers,
among folke drownd in exceeding ouer-
much ioye and gladnesse: all care and
minde of goodnes layde aparte: There-
fore must they needes shewe such things
in theyr conditions and all their life.
But you shal not lightly finde an yll wo-
man, excepte it be such a one, as either
knoweth not, or at the least way conside-
reth not what chastitie and honestie is
worth: nor seeth what mischiefe she
doth, when she forgoeth it: nor regardeth
howe great a treasure, for howe foule, for
C howe

howe light, and transitorie an image of pleasure she changeth: what a sort of vngraciousnes she letteth in, what time she shutteth forth chastitie: nor pondzeth what bodily pleasure is, howe vayne and foolish a thing, which is not woorth the turning of an hande, not onely vnwoorthy. wherefore she shoulde cast away that which is y most goodly treasur that a woman can haue. And she that hath learned in booke to caste this and suche other things, and hath furnished and fensed her minde with holy counsailes, shall neuer finde to do any vilany. For if she can find in her hart to do naughtily hauing so many pzeceptes of vertue to keepe her, what shoulde we suppose she shoulde do, hauing no knowledge of goodnesse at al: And truly if we woulde cal the olde worlde to remembrance, and rehearse theyr time, we shall finde no learned woman that euer was yll: where I could bying forth an hundred good: as *Cornelia* the mother of *Graccus*, whiche was an example of al goodnes and chastitie, & taught her children her owne selfe. And *Portia* the wife of *Brutus* that tooke of her fathers wisdom: And *Cleobula* daughter of *Cleobulus*,
one

one of the. vii. wise men, which *Cleobula* was so giuen vnto learning and philosophie, that she clearely dispised all pleasure of the body, and liued perpetually a mayde: from whō the daughter of *Pithagoras* the philosopher tooke example, which after her fathers death was the ruler of his schoole, and was made the maystres of the college of virgins. Also *Theaneo* one of the same secte and schoole, daughter vnto *Metapontus*, which had also the gift of prophesie, was a woman of singular chastitie. And *Saint Ierome* saith, that the. x. *Sibilbes* were virgins. Also *Cassandra*, & the *Prophetes* of *Appollo*, and *Iuno* at *Cryssa*, were virgins, and that was a common thing, as we reade, that those women that were prophets were virgins. And she that answered suche as came to aske any thing of *Appollo* in *Delphis*, was euer a virgin: of whom the first was *Phe-mone*, which first founde verse royal. Also *Sulpitia*, wyfe vnto *Caleno*, left behind her holy preceptes of *Matrimonie*, that she had vled in her liuing her selfe, of whom the poet *Marciall* wyrteth on this wyse.

*Readeth Sulpitia all yong women,
 That cast your mind to please one man,
 Readeth Sulpitia also al men:
 That dointende to please one woman,
 Of honest and vertuous loue doth she tell,
 Chaste pastimes, playes and pleasure:
 Whose bookes who so considereth well,
 Shal say there is none holier.*

And it is playnely knowen , that no man in that tyme was moze happie of his wife then was Calleno of Sulpitia. Hortentia the daughter of Hortentius the Oratour, did so resemble her fathers eloquence , that she made an oration vnto the iudges of the citye for the women: whiche oration the successours of that time did reede , not onely as a commendation and prayse of womens eloquence, but also to learne cunning of it , as well as of Cicero or Demosthenes orations . Edesia of the citie of Alexandre, kins-woman vnto Syrian the Philosopher, was of so great learning and vertuous disposition , that she was a woonder vnto all the world in her time. Corinnathia a vertuous woman, ouer-came the Poet Pindar .v. times in verses . Paula the wife of Senec, enformed

enformed with the doctrine of her husbande, folowed also her husband in conditions. And *Senec* him selfe maketh sorowe that his mother was not wel learned in the preceptes of wyle men, which she had been entred in at her husbandes commaundement. *Argentaria Polla*, wife vnto the Poet *Lucane*, which after her husbandes death corrected his bookes, and it is sayde, that she helped him with the making, was a noble woman of birth riche and excellent of beautie and witte, and chastitie: of whom *Calliope* in *Statius* speaketh thus vnto *Lucane*.

I shal not giue thee onely excellencie in ma-
But also bynde in mariage thee vnto, (king
One meete for thy wit and great cunning,
Such as *venus* would gtue or the goddes
In beautie, simplicitie, and gentelnes, (*Iuno*.
In birth, grace, fauour, and riches.

Also *Diodorus* the iogitian had .v. daughters excellent in learning and chastitie: of whom *Philomaister* vnto *Carneades*, writeth the historie. *Zenobia* the queene of *Palmira*, was learned both in Latin and Greeke, and wrote an historie: of
3 whom

whom with other moe in the next booke,
 I shal tel the meruelous chastitie. I nede
 not to rehearse the Chyistian women, as
Tecla disciple of *Paul*, a scholer meete
 for such a noble master, and *Catharine* of
Alexandria, daughter vnto *Costus*, which
 ouer-came in disputations the greatest
 and most exercised Philosophers. There
 was one of the same name *Catharine Si-*
nenfis a woonderous cunning maide: whi-
 che hath left behinde her examples of her
 witt, in the which doth appeare the pure-
 nes of her most holy minde. Nor we neede
 not to enuie the pagans for theyr Poetes:
 which haue in one house foure maydes al
 Poetes, the daughters of *Philippe*. And in
 Saint *Ieromes* time al holy women were
 very well learned. Would God that now
 a dayes, many olde men were able to be
 compared vnto them in cunning. Saint
Ierome writeth vnto *Paula*, *Leta*, *Eusta-*
chium, *Fabiola*, *Marcella*, *Furia*, *Demetri-*
as Salma, and *Hierontia*. Saint *Ambrose*
 vnto other. S. *Augustine* vnto other: and al
 marueilous witted, wel learned, and holy.
Valeria Proba, which loued her husbände
 singularlye wel, made the lyfe of our lord
 Christ

Chyist out of *Virgils* verses. Writers of
 Chronicles say: that *Theodosia*, daughter
 vnto *Theodosius* the yonger, was as noble
 by her learning and vertue, as by her
 empire: and the makings that bee taken
 out of *Homer*, named *Centones* bee called
 hers. I haue read epistles and cunning
 woꝝkes of *Hildegard*, a maide of *Almain*.
 there hath beene seene in our time the
 foure daughters of Queene *Isabell*, of
 whome I spake a little befoze, that were
 well learned all. It is toulde mee with
 great pꝛaise and maruaile in many pla-
 ces of this countrie, that dame *Ioane*, the
 wife of king *Phillip*, mother vnto *Carolus*
 y now is, was wont to make answere in
 Latine, and that without any study, vnto
 the oꝛations that were made after the
 custome in towne, vnto new pꝛinces. And
 likewise y englyshme say by their queen,
 sister vnto the said dame *Ioane*. The same
 saith euery body by the other two sisters,
 which be deade in *Portugale*. The which
 fouze sisters, there were no queenes by
 any mans remembraunce moze chaste of
 body than they : none of better name,
 none better loued of theire subiects, noꝝ
 moze fauoured, noꝝ better loued their

husbandes: none that moze lawfully did obey them, noz that kepte both them and all theirs better without spot of vilany: there were none that moze hated filthynesse and wantonnesse: none that euer did moze perfectly fulfill all the poyntes of a good Woman. Now if a man may be suffered among Queenes to speake of moze meane folkes, I would reckon among this sort the Daughters of *S. T. M. Kn. M. E. & C. &* with them their kinswoman. *M. G.* whome their father, not content onely to haue them good and very chaste, woulde also they shoulde be well learned, supposing that by that meane they shoulde be moze truely and surely chaste. Wherein neither that great wise man is deceiued, noz none other that are of the same opinion. For the Study of learning is such a thing, that it occupieth ones mind wholly, and lifteth it vp vnto the knowledge of most goodly matters: and plucketh it from the remembraunce of such thinges as be foule. And if anye such thought come into their minde, either the mind, well fortified with the precepts of good liuing auoideth them away, or els it giueth none heede vnto those things,

things, that be vile and foule : when it hath other mosse goodly and pure pleasure, wherewith it is delighted. And therefore I suppose that *Pallas* the goddess of wisdom and cunning, and also the *Muses*, were fayned in olde time to be Virgins. And the minde, set vpon learning and wisdom shall not ouely abhor from foule lust, that is to saye, the most white thing from soote, and the most pure from spottes : but also they shall leaue all such light and trifling pleasures, wherein the light fantasies of maydes haue delight, as songes, daunces, and such other wanton and peeuish playes. A woman sayth *Plutarch*, giuen vnto learning, will neuer delight in danling. But here peradventure a man would aske, what learning a woman shoulde be set vnto, and what shall shee study? I haue tolde you, the study of wisdom : the which doth instruct their manners, and infourme their liuing, and teacheth the way of good & holy life. As for eloquence I haue no great care, nor a woman needeth it not : but she needeth goodnesse and wisdom. Nor it is no shame for a woman to hold her peace: but it is a shame for her and abhominable to
lacke

lacke discretion, and to liue ill. Noꝛ I
 will not heere condempne Eloquence,
 which both *Quintiliā*, & *S. Hierom* follow-
 ing him, saye, was praysed in *Cornelia*
 the mother of *Gracchus*, and in *Hortentia*
 the Daughter of *Hortentius*. If there
 may be found any holy and well learned
 Woman, I had leauer haue her to teach
 them: if there be none, let vs choose some
 man either well aged, or els verye
 good and vertuous, which hath a wife,
 and that right saye inough, whome he
 loueth well, and so shall he not desyre o-
 ther. Foꝛ these thinges ought to bee
 seene vnto, foꝛ as much as Chastitie in
 bzinging vppe a Woman, requyꝛeth the
 moſte diligence, and in a maner all to-
 geather. When shee shall be taught to
 reade, let those bookes be taken in hand,
 that may teach good maners. And when
 shee shall learne to wyte, let not her ex-
 ample be voyde verses, noꝛ wanton or
 trifling Songes, but some sadde senten-
 ce, prudent and chaste, taken out of the
 Scripture, or the sayinges of Philoso-
 phers, which by often wytyng shee may
 fasten better in her memoꝛy. And in lear-
 ning, as I poynt none end to the man, no
 moꝛe

more I doe to the Woman : sauing it is meet y^e the man haue knowledge of many and diuers things, that may both profite himselfe and the cōmon wealth, both with the vse and increasing of learning. But I would the Woman should be altogether in that part of Philosophy, that taketh vpon it to infourme, and teach & amend the conditions . Finally, let her learne for her selfe alone and her young children or her sisters in our Lord. For it neither becommeth a Woman to rule a Schoole , nor to liue amonge men , or speake abroad, and shake of her demurenesse and honesty, either all togeather or els a great part : which if shee be good, it were better to be at home within and vnknown to other folkes , and in company to hold her tongue demurely, and let few see her, and none at all heare her. The Apostle *Paule* the vessell of election, informing and teaching the church of the *Corinths* with holy precepts, saith: Let your women holde their tongs in congregations : For they be not allowed to speake but to be subiect as the lawe biddeth. If they wold learn any thing, let them aske their Husbandes at home,

home. And to his Disciple *Timothy* hee writeth on this wyse : Lette a woman learne in licence with all subiection. But I giue no license to a woman to bee a teacher, nor to haue authority of the man but to bee in silence. For *Adam* was the first made, and after *Eue*, and *Adam* was not betrayed, the Woman was betrayed into the breache of the Commaundement. Therefore because a Woman is a frayle thinge, and of weake discretion, and that maye lightllye bee deceyued : which thing oure firste mother *Eue* sheweth, whome the Diuell caught with a light argument. Therefore a woman shoulde not teache, leasse when shee hath taken a false opinion and beleefe of anye thing, shee spreade it into the hearers, by the authoritpe of mastershippe, and lightllye bring other into the same errour, for the learners commonlye doe after the Teacher with good will.

What

What bookes be to be

read, and what not.

The fifth Chapter.

Saint *Hierome* writing vnto *Leta* of
 the teaching of *Paula*, commaundeth
 thus: Let her learne to heare nothing,
 noꝝ speake but it that appertaineth vnto
 the feare of God. Noꝝ there is no doubt,
 but he will counsaile the same of read-
 ing. There is an vble now a dayes worse
 then among the Pagans, that Bookes
 written in our mothers tongues that be
 made but foꝝ idle men and Women to
 reade, haue none other matter but of
 Warre and loue: of the which bookes I
 thinke it shall not neede to giue any pre-
 cepts. If I speake vnto Christian folke,
 what neede I to tell what a mischeefe
 is toward when strawe and dry wood is
 cast into the fire: Yea but these be writ-
 ten (say they) foꝝ idle folke, as though i-
 dlenesse were not a vice great ynough of
 it selfe, without firebrandes be put vnto
 it, wherewith the fire maye catch a man
 all

altogether and more hot. What should a maid do with armour: which once to name were a shame for her. I haue heard tell, y in some places gentle-women beholde maruellous busily y playes & iustings of armed men, & giue sentence and iudgement of them: & that the men feare & set more by their iudgemēts than the mens. It can not lightly be a chaste mayd y is occupied with thinking on armour, and turney, and mans valiance. What places among these be for chastity vnarmed and weake. A woman that vseth those feates drincketh popson in her heart: of whom this care and these wordes be the plaine sayinges: This is a deadly sicknesse, nor yet ought to bee shewed of mee: but to bee couered and holden vnder, leasse it hurt other with the smell, and defile them with the infection. Therefore when I canne not tell whether it bee meete for a Christian man to handle armour, howe shoulde it bee lawfull for a woman to looke vpon them, yea, though she handle them not, yet to be conuersant among them with hart and mind, which is worse: Moreouer, whereto readest thou other mennes loue and glosing wordes,
and

and by little and little drinke the en-
timents of that popson vnknowing,
and manye times warp and wittingly:
For many, in whome there is no good
minde already, reading those bookes do
keepe them selues in the thoughtes of
loue: It were better for them not onelye
to haue no learning at all, but also too
leese their eyes, that they shoulde not
read: and their ears, that they should not
heare. For as our Lord sayth in the gos-
pell: It were better for them to goe
blinde and deafe into life, then with
two eyes to be cast into hel. This maid
is so vile vnto Christian folks, y she is a-
bominable vnto Pagans. Wherefore I
wonder of the holy preachers, that when
they make great a doo about many small
matters, many times, they cry not out on
this in euery sermon. I maruel that wise
fathers will suffer their Daughters, or
that husbandes will suffer their wiues,
or that the manners and customes of
people wil dissemble & ouerlooke, y wo-
men shal vse to read wantonnes. It were
sitting y commō laws & officers shold not
only look vpō y courts & matters of sute,
but also maners both cōmon & priuate.

Math. 18.

There=

Therefore it were conuenient by a common lawe to put away foule rebauldodie songs, out of the peoples mouths: which be so vsed, as thogh nothing ought to belong in the citie, but foul & filthie songes, that no good man can heare without shame, nor no wyse man without displeasure. They that made suche songes seeme to haue none other purpose, but to corrupt the maners of yong folkes, and they doe none other wise, then they that infect the common welthes with poyson. What a custome is this, that a souge shall not be regarded, vales it be ful of filthines? And this the lawes ought to take heede of: and of those vngacious bookes, such as be in my cuntry in *Spaine Amadise, Florisande, Tirante, Tristane, and Celestina* the baude mother of naughtines. In *Fraunce, Lancilot du Lake Paris and Vienna, Ponthus and Sidonia, and Melucine*. In *Flanders, Flori and white flower, Leonell and Canamour, Curias and Floret, Piramus, and Thisbe*. In *Englande, Parthenope, Genarides, Hippomadon, William and Melyour, Libius and Arthur, Guye, Benis, and many other*. And some translated out of Latin into vulgare speeches, as the vnsauery conceytes

ceites of *Pogius*, and of *Aeneas Silvius*,
Eurales and *Lucretia*: which bookes but
idle men wrot vnlearned, and set all vpon
filth and viciousnes, in whom I woonder
what shoulde delight men but that vice
pleaseth them so muche. As for learning
none is to be looked for in those men,
whiche sawe neuer so much as a shadow
of learning them selues. And when they
tell ought, what delight can be in those
things y be so plain and foolish lies: One
killeth 20. him self alone, another killeth
30. another wounded with a 100. wounds,
and left dead, riseth vp againe, and on the
next daye made whole and strong, ouer-
commeth, 2. giants: and then goeth away
loaden with gold and siluer, and precious
stones, mo then a Gally woulde carry a-
way. What madnes is it of folkes, to
haue pleasure in these bookes: Also there
is no wit in them, but a fewe wordes of
wanton lust: which be spoken to mooue
her minde with, whome they loue, if it
chaunce she be stedfast. And if they be
read but for this, the best were to make
bookes of Baudes craftes, for in other
thinges, what craft can be had of such a
maker, that is ignorant of al good craft?

For I neuer hard man say that he liked these Bookes : but those that neuer touched good bookes. And I my selfe sometime haue reade in them , but I neuer found in them one steppe eyther of goodnesse or wit. And as for those that praise them, as I know some that doe , I will beleue them, if they praise them after y they haue read *Cicero* and *Senec*, or *saint Hierom* or holy scripture, and haue mended their liuing better. For often times the onely cause why they prayse them is, because they see in them their owne conditions, as in a glasse . Finally, though they were neuer so witty and pleasaunt, yet woulde I haue no pleasure infected with poyson, nor haue no woman quickened vnto vice . And verily they be but foolishhe Husbandes and mad, that suffer their Wiues to ware more vngrationously subtle by reading of such books. But whereto shoulde I speake of foolishhe and ignorant wyters, seeing that *Ouid* wold not, that he that intendeth to flie vnchast maners, should once touch the most witty and wel learned poets of the *Greeks* and *Latines*, that wyte of loue : What can be told more pleasaunt, more sweet,
more

more quicke, more profitable, with all
maner of learning, then these Poetes,
*Calimachus, Phileta, Anacreon, Sappho, Ti-
bullus, Propertius, and Gallus*: Which
Poets all Greece, all Italy, yea and all
the world setteth great price by: and yet
Ouid biddeth chaste folks let them alone,
saying in the second Booke of the reme-
dies of loue.

Though I be loath, yet will I say
VWith vvanton Poets thou do not mell,
Ha mine ovne vertues novv I cast avvay
Bevvare *Calimachus* for he teacheth vvell
To loue, and Cous also vvell as he
And old *Anacreon* vvriteth full vvantonly
And *Sappho* eke often hath caused me
To deale vvith my lady more liberally.
VWho can escape free, that readeth *Tibullus*,
Or *Propertius*, vvhen he doth sing
Vnto his lady *Cynthia*? Or els *Gallus*?
And my bookes also sound such like thing,

They sounde so in deed, and therefore
was hee bannished, nothing without a
cause of that good Prince. Therefore I
praise greatly the sad maners either of y
time, or els of that prince. But we live
now in a Christian countrie: and who

is he, that is anye thing displeased with makers of such bookes now a daies: *Plato* casteth out of the common wealth of wise men, which he made, *Homer* and *Hesiodus* the Poets: and yet haue they none ill thing in comparison vnto *Ouid*s booke of loue, which we reade, and carry them in our handes, and learne them by heart: yea and some school maisters teach them to their schollers, and some make expositions and expound the vices. *Augustus* banished *Ouid* him selfe, and thinke you then that he would haue kept these expositours in the countrey: Except a man woulde reckon it a worse deede to write vice then to expound it, and informe the tender mindes of yong folkes therewith. We banish him y maketh false weights & measures, and that counterfeteth coyn, or an instrument: and what a worke is made in these thinges for small matters: But he is had in honour, and counted a maister of wisdom, that corrupteth the young people. Therfore a woman should beware of all these bookes, like as of serpents or snakes. And if there be any woman, that hath such delight in these bookes, that she will not leaue them out of

of her handes: shee shoulde not onely be kept from them, but also, if she read good bookes with an ill will and loath thereto, her father and friends should prouide that shee maye be kept from all reading. And so by disuse, forgette learning, if it can be done. For it is better to lacke a good thing then to vse it ill. Nor a good woman will take no such thing in hand, nor file her mouth with them: and as much as shee can, shee will goe about to make other as like her selfe as shee may, both by dooing well, and teaching well: and also as farre as she may rule by commanding and charging. Now what bookes ought to be read, euery body knoweth: as the Gospelles, and the Actes, and the Epistles of the Apostles, and the old Testament, *Saint Hierome, S. Ciprian, Augustine, Ambrose, Hilary, Gregory, Plao Cicero, Senec*, and such other. But as touching some, wise and learned men muste be asked counsel of in them. Nor the woman ought not to follow her owne iudgment, least when she hath but a light entering in learning, shee shoulde take false for true: hurtfull instead of holesome, foolish and peeuish for learned and wise.

Shee shall finde in such bookes as are worthe to be read, all things more wittie, and full of greater pleasure, & more sure to trust vnto: which shall both profite the life, and maruailouſlie delite the minde. Therefore on hollydaies continually, and some times on working daies, let her read or heare such as shal informe her minde in her dutie to God, and set it in a christian quietnes, and make the liuing better. Also it should be best afore shee go to Church, to reade at home the gospell and the epistle of the daye, and with it some exposition, if shee haue anye. Nowe when thou comest from Church, and hast ouer looked thy house, as much as pertaineth vnto thy charge, reade with a quiet minde some of these that I haue spoken of, if thou canst read, if not, heare. And on some working daies do likewise, if thou be not letted with some necessary busines in thy house, and thou haue bookes at hand: and specially if there be any longe space betweene the holly daies. For thincke not that holpe daies be ordeined of the Church to plaie on, and to sitte idell, and talke with thy gossypes: but vnto the intent that thou
thou

thou maiest moze intently, & with a moze quiet mind, thinke of God, and this life of ours, and the life in heauen, that is to come.

Of Virginitie.

The. vi. Chapter.

Nowe will I talke altogether with the maid her selfe, which hath with in her a treasure without comparison, that is the purenes both of body & mind. Nowe so many thinges come vnto my remembraunce to saye, that I wot not where is best to begin: whether it were better to beginne where as saint *Augustine* doth, when he will intreate of holy virginitie. All the holy Church is a virgin, married vnto one husband Christ, as saint *Paule* writeth vnto the *Corinths*. Then what honour be they worthe to haue, that be the members of it whiche keepe the same office in flesh, that the holy Church keepeth in faith, whiche followeth the mother of her husbande and Lord: for the Church is also a mother & a virgin: Noz their is nothing that our Lorde delighteth moze in, then virgins noz wherin Angels moze gladly abide,

Cant. 8.

and play with, and talke with. For they be virgins also them selues, and they? Lorde, whiche woulde haue a virgin vnto his mother, and a virgin to his deare disciple, and the Church his spouse a virgin. And also he marieth vnto him selfe other virgins, and goeth vnto mariages with virgins. And whither so euer he goeth, that lambe without spot, which made vs cleane with his blood, an hundred and xl. thousande virgins followe him. It is writen in the Canticles. Our sister is a litle one and hath no brestes. Whether that be the saying of Chzist or Angels to the soule: in whom standeth the very virginitie pleasant vnto God. All glozy of the Kinges daughter is inward, sayth Dauid in the Psalm. There is that Golden cloathing, there is that garment sette and powdzed with so manye vertuous and precious stones. Be not proude mayde that thou art holy of body, if thou be dranken in minde, nor because no man hath touched thy body, if many men haue perused thy minde. What awayleth it, thy body to be cleane, when thou bearest thy minde and thy thought infected with a foule and an horrible blotte?

O thou mayde, thy minde is withered by
 burning with mannes heate: nor thou
 frettest not with holy loue, but hast dzyed
 vp all the good fatnes of the pleasures of
 paradise. Therefore art thou the foolishe
 mayde, and hast no oyle, and while thou
 runnest to the sellar, art shut foorth, and
 as our Lorde in the Gospell threatheth,
 when thou comdest agayne, and knockest
 thou shalt be answered, who art thou? **I** Math. 25.
 knowe thee not. Thou shalt say then,
 knowest not thou this body closed and vn-
 touched of men? our Lorde shall say a-
 gayne, I see not thy body, I see thy soule
 open vnto men, and vnto Diuels woozse
 then men, and often knocked at. Thou art
 proude mayde, because thy belly hath no
 cause to swelle, when thy minde is swol-
 len, not with mannes seede but with
 diuels. For heare howe well thy spouse
 liketh thee, thou knowest not thy selfe. O
 most goodly of al women, come forth **Cant. 5.**
 and followe the steppes of thy flockes,
 and feede thy kiddes by the tentes of
 hearde men. Thou knowest not howe al-
 onely virginittie is good, thou art not my
 spouse: come forth, and goe after the steppes
 of those flockes, whom thou hast no-
 rished

rished in thy minde. And sith thou doest not feede my kiddes, feede thine owne: Thou louest not me so much, that am onely the highest and the best herdman. Tarie neere the tentes of the herdman, whome thou followest. For if thou followedst me, onely one herdman should be knowne vnto thee, and not many. For he will haue all to be plaine and euen. Thy wombe swelleth not, nor theire is noe cause why: nor let not thy minde than swelle: nor let there be no cause why. I praise thee, vnderstand thine owne goodnesse maide, thy price can not be esteemed, if thou ioyne a chaste mind vnto thy chaste body, if thou shut vp both body and minde, and seale them with those seales that none can open, but he that hath the keye of *David*, that is thy spouse: which resteth so in thee, as in a temple most cleane and goodlye. Thinkest thou this any smal thing, that thou maiest receiue onely by purenes that thing, which can not be comprehended in this whole world? How glad is a woman, if shee beare in her womb a childe, which shal be a king? But thou bearest a king alreadie not onely in thy wombe, but also in thy minde: which

Apoc. 3.

which is more goodly, yea & that such a king, in whose garment this title of dignitie is written: King of all kings, and Lord of all Lords: of whome Prophets haue prophesied & his reign is the reign of all worlds, whose reigne the angell told should haue non end. Let vs now lift vp our selues aboue y^e cōmon people: & let vs dispute this most goodly matter with saint *Augustine*: but yet so that thou mayst perceiue vs, & doubtles y^e shalt perceiue vs beter thē we shal ourselues. For we speak of thy goodnes, which thou art not ignorant of: & we shew the that thing, that thou hast within thee. The holy virgin mary conceived first in her mind our Lorde Christ, and after in her bodye. And it was a more honorable, noble, and excellent thing to conceive in mind then in body. Wherefore thou art partener of the more excellent conception. O happye art thou, that art maruellously mother vnto an excellent and maruallous childe. Our Lord in the gospel, whan y^e woman said: blessed be the womb that bare the & the brestes that thou suckedst: he answered, nay, but blessed be they that heare the worde of God, and keepe it.

Apoc. 19.

Luke. 11.

and

Math. 12.

Psalm. 45.

And when the Jewes tolde him that his mother and brethren tarried him without, he asked them, VWho is my mother and my brethren? And poynting his hande toward his disciples: Those bee (saith he) my brethren and mother, and who so else obeieth the commaundements of my father. Wherefore virgins and all holy soules, engender Christ spiritually. Howbeit corporally onely one virgin did beare God and man: which is spouse and also father vnto all other byrgins. O thou mayde, thinkest thou this but a small thing that thou art both mother, spouse, and daughter to that God, in whome nothing can bee, but it be thine, and thou mayest with good right challenge for thine? For both thou gettest and art gotten and married vnto him. If thou wouldest haue a fayre spouse, it is sayd by him, Thou art beautiful aboue the children of men, grace is diffused in thy lippes. If thou wouldest haue a rich husband, thou mayest heare sayde of him, Honour and riches is in his house. If thou wouldest haue a Gentleman, he is Gods sonne, hee reckoneth fourteene kings in his petegrewe, and his generations

tions can not be expressed: and the au-
cient of his stocke is befoze the making
of the *Woꝛld*, time euerlasting. If thou
wouldest haue a mighty husband, It is *Iob. 19.*
sayde by him: He is wise in heart, and
mightie in strength. And in the 44.
Psalm: Gird thee vvith thy svord vp-
on thy thigh most mightilie. If thou
wouldest haue a good one, thou shalt heare
nothing oftener of him, than that he is
the best. If thou wouldest haue one of
greate possessions, thou readest of him,
that al things be subiect vnder his *Psalm. 118.*
feet. And in another *Psalm*, y al things do
homage vnto him. And that not onely
men be subiectes vnto him, but also aun-
gels, and the elements, and the heauens:
which thing the verity it selfe testifieth
of his owne selfe, saying: All pover is *Math. 28.*
giuen vnto me in heauen and earth: If
thou wouldest haue a wise husbände, all
things be naked and open vnto the eyes
of him. For he is not onely wise, but also
the very wisdom it selfe: not the *Wis-*
dome of *Socrates*, or *Plato*, or *Aristotle*, but
of God almightye: which by that same
wisdom hath made and gouerneth this
Woꝛlde that thou seest. Nowe thinke
with

In what effi-
mation vir-
gins be.

with what diligence this pearle ought to be kept, that maketh thee like vnto the churche like vnto the virgin Marie, sister vnto angels, mother vnto God, & h^e spouse of Christ, beside worldly honours, which ought to haue no place, or a verpe little place, in a christe bodies hart: but yet also they as it were fasten their eyes vpon a virgin. Howe pleasaunt and deare to e- uery body is a virgin. Howe reuerent a thinge, euen vnto them that be ill and vi- cious th^e selues. And among those foule and filchie goddes of the pagans, they say that *Sibele*, whom they all called mother, was a virgin. And *Diana* was the moste fauored of the goddes, because she was a perpetuall virgin. Also thre thinges made *Pallas* honorable, Virginitie, strength, and wisdom: and she was fey- ned to be bredde of *Iupiters* Brayne, whom they called the greatest prince of the goddes: of whiche nothing might growe, but pure, chaste, and wise: So that they thought virginitie and wisdom were ioynd together. And they dedica- ted the number of senen both to chastitie and wisdom: And sayde that the muses, whom they called the rulers of al scien- ces,

ces, were virgins : And in the temple of *Apollo, Delphicus* the wise woman, which inspired with the heauenly spirite, shewed thinges to come vnto them, that demaunded to knowe, was euer a virgin: whom they called alwaye *Pithia*. Also *Saint Ierome* sayth, that all the *Sibilles*, whom *Varro* sayth were tenne in number, were virgins. At Rome there was a temple of *Vesta*: vnto whom virgins did minister: whiche were called *Vestales*: and all the Senatours woulde rise and reuerence them, euery officer gaue them the waye, and they were in great honour with all the people of Rome. Virginitie was euer an holy thing euen among theeues, breakers of Sanctuary, vngacious liuers, murderers, and also among wylde beastes. *Saint Tecla*, as *Saint Ambrose* sayth, altered the nature of wylde beastes with the reuerence of virginitie.

Virginitie hath so muche marueylous honour in it, that wylde Lions regarde it.

Of

Of keeping of virginity and chastitie

The.vii. Chapter.

HOwe muche then ought that to bee
set by, that hath oft tymes defended
women agaynst great captaynes, tirants,
and great hostes of men. We haue red of
women that haue been taken and let goe
agayne of the most unruly souldiours, on-
ly for the reuerence of the name of vir-
ginitie, because they saide that they were
virgins. For they iudged it a great wic-
kednes for a short and small image of
pleasure, to minishe so great a treasure.
And euerye of them had leauer an o-
ther shoulde be the causer of so wicked a
deed, then him selfe. O cursed mayde, and
not worthie to lyue, the which willingly
spoyleth her selfe of so precious a thing.
Whiche men of warre, that are accusto-
med to all mischiese, yet dread to take a-
way. Also louers, which be blinde in the
heate of loue, yet they stay and take ad-
uise. For there is none so outrageous
a

a louer, if he thinke she be a virgin, but he will alwaye open his eyes, and take discretion to him and deliberation, and take counsel to chaunge his minde. E- uery man is so soze a frayde to take a waye that, whiche is of so great p-ice, that afterwarde neither canne they them- selues keepe nor restore agayne, though they shall haue no losse by the meanes, And the vng-acious Mayde doubteth not to loose that whiche once gonne, she shall by no meanes recouer agayne, when she hath once losse the greatest treasure that euer she had. And if motions of the minde may do ought (whiche if they be reasonable and honest, ought to beare great rule) let her, that hath lost her birginitie, turne her which waye she will, she shall finde all thinges sorowfull and heauie, wayling, and mourning, angrie, and displeaserfull. What sorowe will her kinsfolkes make, when euery one shall thinke them selues dishonested by one shame of that Mayde? What mourning, what teares, what weeping of the Father and Mother and b-ingers by? Doest thou quite them with this pleasure for so much care and labour?

E

Is

Is this the rewarde of thy bringing vp:
 what cursing wilthere be of her acquain-
 tance: what talke of neighbours, friends,
 and companions, cursing that vngrati-
 ous young woman? what mocking and
 babling of those maydens, that enuied
 her befoze: what a loathing and abhor-
 ring of those that loued her, what flyng
 of her company and desertnes, when eue-
 ry mother will keepe not onely their
 daughters, but also theyr sonnes from
 the infection of suche an vnchristie maid.
 And wooꝛse also, if she had any, all flee
 away from her. And those that befoze
 dissembled loue with her, they openly
 hate her: Yea and nowe and then with
 open wordes, will cast the abhominable
 deede in her teeth: that I woonder how
 a yong woman, seeing this, can eyther
 haue ioye of her life, or liue at all, and
 not pine away for sorowe. Nowe wher-
 to shoulde I rehearse the hate and anger
 of folkes? For I knowe that many Fa-
 thers haue cut the thꝛots of their daugh-
 ters, bꝛethꝛen of their sisters, and kins-
 men of theyr kinnes-women. *Hippomenes*
 a great man of *Athenes*, when he knewe
 his daughter defiled of one, he shut her vp
 in

in a stable with a wild Horse, kept meat-
 les: so the Horse, when he had suffered
 great hunger long, and because he was
 of nature fierce, he waxed mad, and all to
 tare the yong woman to ferde him selfe
 with. *Pontius Aufidianus* a romane, when
 he perceiued his daughter to be betrayed
 vnto *Fannius Saturnius* by her tutour, he
 slewe both her and the seruant. *Publius*
Atilius Philiscus slewe his daughter be-
 cause she defiled her selfe in aduoutry. In
 the same citie *Lucius Virginus* the Cen-
 turion, because he had leauer lose his
 daughter, and see her dye a good mayde,
 then haue her deflowred, slewe with a
 swoorde his welbeloued and onely daugh-
 terter *Virginea*, when he coulde find none
 other meanes, least he should be compell-
 ed to be at the lust of the iudg. In spaine
 by our fathers dayes in *Tarrago*, twoo
 brethren that thought theyr sister hadde
 ben a mayden, when they sawe her great
 with childe, they dissembled theyr anger
 so long as she was with childe: but as
 soone as she was deliuered of her childe,
 they thrust swoordes into her bellie, and
 slewe her, the mid-wyfe looking on. In
 the same part of Spayne, when I was a
 2 child,

childe, three maidens with a long towel,
 strangled a maiden that was one of their
 companions, when they tooke her in the
 abhominable deed. Histories be full of
 examples, and dayly yee see: neither it is
 maruaile that these be done of Fathers
 and friends, and that the affection of loue
 and charitye is tourned so sodainely into
 hate, when the women taken with the
 abhominable and cruell loue, al loue cast
 quite out of their hart, hate their fathers
 and mothers, brethren and Childzen, not
 onely their friendes and acquaintance.
 And this I woulde not that onely may-
 dens should thinke spoken vnto them, but
 also married women and widowes, and
 finally all women. Now let the woman
 turne to her selfe and consider her owne
 vngreatiousnesse, she shall feare and ab-
 horre her self, nor take rest day nor night:
 but euer vexed with the scourge of her
 owne conscience, and burned as hotte
 fire brandes, shall neuer looke stedfastly
 vpon any body, but shee shall be in feare,
 least they know somewhat of her lewd-
 nesse: that then no body shal speake soft-
 ly, but she shall thinke they speake of her
 vnrchristinesse. She shall neuer heare tal-
 king

king of naughtie women, but shee shall thinke it spoken because of her. Noz shee shall neuer heare name of coꝛruption spoken by an other, but shee shall thinke it meant by her, or of her selfe. Noz no body shall stirre priuily in the house, but shee shall feare, least her vngratiuousnesse be opened, and that shee shall be punnished straight. What realme wouldst thou buy with such perpetuall vexation, which many a man supposeth to be none other paine in hell: The same paine haue wicked men, but women farre soꝛer, because their offences be reckoned fouler, and they be moze timorous of nature, and doubtles, if it be well considered, women be woꝛthy these punishments, and much woꝛse, that keepe not their honestie diligently. Foꝛ as foꝛ a man needeth manye thinges, as wisdom, eloquence, knowledge of thinges, with remembraunce, some craft to liue by, iustice, liberallitie, lustie stomacke, and other thinges moe, that were too long to rehearse, and though some of these doe lacke, it is not to be disliked, so that manye of them be had: but in a woman no man will looke foꝛ eloquence, great witte, or pꝛudence.

of craft to liue by, of ordering of the common weale, of iustice, of liberalitie: Finally no man will looke for any other thing of a Woman, but her honestye, the which onelye, if it be lacked, is like as in a man, if he lack all that he should haue. For in a Woman the honestie is in steed of all. It is an euill keeper, that can not keepe one thing well, committed to her keeping, and put in truste to her with much commendations of wordes: and speciallye which no man will take from her agaynst her will, nor touch it, except shee be willing her selfe. The which thing onelye, if a Woman remember, it shall cause her to take better heede, and to bee a more warie keeper of her goodnesse: which alone, though all other things be neuer so well in safety, so lost all other thinges perishe together therewith. What can be safe to a woman sayeth *Lucretia*, when her honestye is gonne: And yet had shee a chaste minde in a corrupt bodye. Therefore as *Quintilian* sayeth, shee thruste a swoorde into her bodye, and auenged the compulsion, that the pure minde might bee seperated from the defyled body,

bodye, as shortly as coulde be. But I saye not this because other shoulde follow the deede, but the minde: because shee that hath ones losse her honestye, shoulde thinke there is nothing lefte. Take from a woman her beautye, take from her kindzed, riches, comelynesse, eloquence, sharpenesse of witte, cunning in her craft, gyue her chastitie, and thou hast giuen her all thinges. And on the other side, giue her all these thinges, & call her a naughty packe, with that one word thou hast taken al from her, and hast left her bare and foule. There be also other things, both in the body and minde, that helpe a woman vnto the keeping of her honestye, whereof I will speake now.

*Of the ordering of the bo-
dye in a Virgin.*

The 8. Chapter.

Though it were not for this purpose to speake of the body, notwithstanding, for as much as some thinges that bee in the minde come of the reasonne and complexion of the bodye, there

Therefore must we speake some thing of the ordering of the body of a virgin. If first of alme thinkes that it is to be told their father and mother, as *Aristotle* doth byd in his hystorie of beastes, that is, that they keepe theyr daughters, specially when they beginne to grow from childes estate, and holde them from mennes company, For that time they be giuen vnto mooste lust of the body. Also the maydens shoulde keepe them selues, both at all other, and at that time specially, from eyther hearing or seeing, or yet, thinking any foule thing, which thing she shall labour to do. Neuerthelesse at other times too, and vnto the time, that they be married, much fasting shall be good, which doth not feeble the body, but byddell it, and presse it downe, and quench the heate of youthe. For these be only the very and holy fasts. Let theyr meate be meane and easie to gette, neither hotte of it selfe, nor spiced with spices, nor delicate. And they ought to remember, that our first mother for meate was cast out of Paradise. And many yong womē that had ben vsed to delicate meats, whē they had not thē at home haue gone forth from hōme and ieperded

ded their honestie. Let their drinke be the
 drinke prepared of nature, that is cleane
 water. *Valerius Maximus* saith, that wine
 was unknowne vnto women of Rome in
 olde time, least they shoulde fall into any
 shame. For because it was wont to be the
 next way from *Bacchus* the father of in-
 temperance, vnto *Venus* vnlawfull. But
 if theyr stomacke will not beare water,
 giue them some Ale, or Beere, or small
 wine, as shall be sufficient to digest theyr
 meate, and not enflame theyr bodies. Nor
 that is not onely good for theyr maners
 and rankenes of the body, and wanton-
 nes to keepe them vnder, but also shall
 keepe better theyr health. I haue redde
 in an Epistle of *saint Ierome* vnto *Furia*
 in this maner. Physitians and such as
 write the natures of mens bodies, and
 specially *Galen* in the booke of healthe
 sayth, that the bodies, of children & yong
 men, and those that be in iustie age, both
 men and women, be very hotte of na-
 turall heate: and that al meates that en-
 crease heate, be very noysome for them:
 and that it is good for them to vse all cold
 things in meats and drinkes: As in con-
 trary wise vnto old men, & such as be full
 of

Liber.2.

Cap.1.

Luke. 21

Ephes. 5.

Rom. 14.

of fleme and cold hot meats and old wine
 be best. Wherefore our Sauour sayth.
 Take you heed to your selues that your
 hartes be not ouer come with surfet &
 drunkennesse, and the cares of this life
 And the Apostle sayth: wine, in whom is
 excelle. Neither it is wonder, that he
 that made the vessel did perceiue this by
 the vessel, that he made. Where Terence
 whose intent was to describe and shewe
 the conditions of the worlde, sayde thus:
 without meate and drinke corrage wax-
 eth colde. Therefore fyyst if theyr stom-
 acke be strong enough, take water in thy
 wine or drinke, vntill thy maides peeres
 be past: and suche water as is most colde.
 And if thou mayest not for feblenes, min-
 gle it as Timothy did, with a little wine
 for thy stomacke and weakenes. Then in
 meate eschewe all hot thinges, I speake
 not onely of fleshe, whereof the vessel of
 electiō saint Paul speaketh this sentence
 saying. It is good to eate no fleshe nor
 drinke no wine: but also of pulse, al those
 that be ful of wind & heauy should be es-
 chewed. And a litle before: what needeth
 it vs for to boost our Chastitie, whiche
 with out it haue all beside that appertey-
 neth

neth, as abstinence and small fare, it can not bring pꝛooꝛfe of it selfe. The apostle wearieth his body, and subdueth it vnto the commaundement of the minde, least he should not keepe that himselfe, which he biddeth other to do. Then how can a yong woman, that hath a body hot with meate be sure of her selfe? Noꝛ I con- dempne not with these wordes, meates that God hath oꝛdained to vse with gi- uing of thankes: But I take from yonge men and maidens the kindling of luſte. Foꝛ neither the burning *Etna* nor the countrie of *Vulcane*, noꝛ *Vesennus*, noꝛ yet *Olympus* boyleth with such heate as the bodies of yonge folkes enflamed with wine & delicate meates do. All this haue I brought in of saint *Hierome*, that you might know what things that maister of chastitie did teach: which wꝛiting vnto *Saluina*, had leauer icopard the health of the body then the soule, saying: It is better that the stomacke ake, then the mynde, and to rule the bodye then to doe it seruice, and stagger in going then in chastity. The most holy man *Gregorius Naziazenus* & was *S. Hieroms* maister, wold & his mayd should alay her hungre

hunger with bread, and quench her thirst with water. *Hilarius* the hermite, when he liued in wildernesse with smal foode, scantly preserving the life, and yet felt him selfe diuers times pricked with the bodily lust, he wearied his body with fasting, saying: I shall tame thy concupiscence, to make thee thinke vpon thy meat, and not vpon thy pleasure. And this say the Disciples of Christ, the fellows of S. Paule, beeing giuen vnto sober and chaste religion: as who knew, that the nourishmentes of holy men sent by the grace of God, were but simple and small to content nature, without any pleasures. *Helise* nourished him selfe and the children of the Prophetes with wild hearbs, and he biddeth, make sweet the bitter meate with flower, & not with suger. And he commaunded the souldiers in *Samaria*, of whome he had put out the eyes, to be fedde with breade and water. *Iohn* the Baptist, that was chosen the shewer of Christ, and the light to come, was fed in desert with Locusts and wild hony. *Abacuke* carryed the meat of the reapers vnto Daniell in Babilon, which was bread baken vnder the ashes, & a cup of

4. King. 4. 5

Math. 4.

an. 14.

of water was sent to *Helie* frō heauen to refresh him with, & yet might God haue sent from heauen Partriges, and Phe-
santes, and Capons, and march-pains, as well as bread: but holy folkes need nourishment to holde the soule in the bodye, and not to drowne it with. What say philosophers, and the masters of worldie wisdom, all speake of meat that is easie to get, to keepe the minde sober and the body chaste. *Socrates* the father of Philosophie did get by sober diet, that he was neuer infected with anye soze or ieopardous sicknes. Also *Cornelius Tacitus* writeth, that *Senec* the Philosopher in al his riches fed him selfe with fruite and water, and therefore his body was brought so lowe, that when his beynes were opened, there woulde almost no bloud runne out. Now trow you that *Zenocrates* liued which when his scollers had layd him a goodly queene in his bed, and was much prouoked of her vnto lust, yet he was not mooued? *Plato* in his lawes forbiddeth young men Wine. *Cicero* in his offices would haue all the liuing and aray of the body, to be taken to the health & strength and not for pleasure. And he sayeth also,
if

if we woulde consider what excellence & dignitie is in the nature of mā, we should vnderstande, how great shame it is to waste it away riotously, and to leade the life delicately, & diliciouſlie: & howe honest it is to liue chaste, soberly, sadly, & measurably. This sayth *Cicero*. Also *Ouid* giuing remedy of loue, biddeth them that shall liue chaste also to liue temperatly, and eschew such meat as moueth the body to lute, and Wines especially, and to bring such to the table as refrayne the lust of the body. When I speake of hot meates, I woulde be vnderſtoode in such exercises also, that heate the body, and of oymments, spices, talking, and also sight of men. For all these be hurtfull vnto the chastitie: for they fire the mind with filthye and ieopardous heate. Nor let not your bed be verye softe, but cleane: The which thing also is to bee regarded in cloathes, that they be not ouer delicate, but without filth and without spotte, and lightly the mind reioyceth in cleynesse of the body. And agayne, a deuytie and a delicate minde delighteth in Silkes and costly cloathes: and whatſoeuer is not such, it counteth harde and greuous. *Gregorius Nazianzenus* forbideth

deth Maydes to weare Gold and pearle.

What folly is it, to wene that these woordes of our Sauour Chyiste, Ecce

Math. 23.

qui mollibus vestiuntur, in domibus regum sunt, That is to saye, Loe, they

that be cloathed in delicate cloathes, be in Kinges houses, shoulde be vnderstood

on this wyse, that those, which be in the company of Chyistian kinges, shoulde

be cloathed with fine and costlye cloathing: Chyists faith knoweth no courts,

nor Kinges: in the which Court wee heare these woordes: Kings of the Gen-

Luke. 22.

tiles haue dominion ouer them: and they that haue power vppon them be

called beneficiall, but you shall not be so, but let the moſte of you be as the

leaste, and the maister as a minister. Chyistes fayth is holpe and sad: and as

the yoke of it is easie, pleasaunt, and sweete vnto the soule, and wherein the

soule findeth rest: so is it heauy & painful vnto the pleasures of the bodye. Nor let

not a mayd sleepe ouer long, & yet sufficient for her health, the which we prouide

for on this wise, y they shall fare better y follow this sober diet of ours, then they

that follow pleasures and delicacies: vnto which

whiche pleasures who so is giuen, we see
 he pale and consumed. And beside all this,
 is some labour to be giuen, and some oc-
 cupation meete for a virgin, as I haue
 rehearsed. For the diuelles subtiltie ne-
 uer commeth more soner then in idlenes.
 Nor *Venus* neuer vseth her craftes more
 redily in any other cases: and that not
 onely in women, but also in men, whiche
 be more stedfast and constant. Ouid the
 craftes man of handling loue, determi-
 neth, that *Egisthus* set his minde to defile
Clitemnestra the wife of king *Agamem-
 non* & to kil *Agamemnon* him selfe, for none
 other cause, but because he was slouthful.
 Therfore in the remedies of loue, that is
 one of the chiefe preceptes, that the darte
 of *Cupide* take vs not ydle. For he saith,

If thou wilt banishe idlenesse,
 Cupides bowes on thee shall haue no might:
 And also his horte fyre brandes,
 Shall lye quenched deuoyde of light.

Saint *Ierome* counselleth the holy virgin
Demetrias to eschewe idlenes. And there-
 fore when she hath done her prayers, to
 goe in hand with woolle and weauing,
 that

that by such change of workes the dayes
 seeme not long. Nor he had not, that she
 shoulde worke, because that she was in a-
 ny pouertie which was one of the moste
 noble women in Roome, and richest, but
 that by the occasiō of working, she should
 thinke on no thing, but suche as pertey-
 neth vnto the seruice of our lord. Which
 place he endeth in this wyse. I wil speak
 generally, nothing shalbe specially preci-
 ous in Chyistes sight, but it that thou
 makest thy selfe, eyther for thine owne
 vse, or ensample of other virgins, or to
 geue vnto thy graund mother, or thy mo-
 ther, no not though thou deale all thy
 goodes vnto pooze folkes. And verily so
 it is, for she that wilbe idle, or also giuen
 to play, and passing of her life in plea-
 sures, is not worthis to haue her meate in
 the church of Chyist: in the which saint
 Paull the greatest preacher of Chyiste
 cryeth, and pronounceth as a lawe: Who 2. Thes. 2.
 that laboreth not, let him not eate?
 This is the common paine of mankind,
 geuen vnto them for the first offence of
 our auncient father Adam: thou shalt
 eat thy bread in the sweate of thy face. Genes. 3.
 And doubtles those that be subiect vnto
 this

this generall payne , when they offende
and sinne no lesse then other , they shall
haue an other payne, eyther sozer, or els
no lesse. Nowe seeing that I haue bidde,
that womens mindes shoulde be occupi-
ed, either with worke or els holy studie
and communication, least they fall into
vice by idlenes: what shoulde we thinke
by them that playe at Cardes or Dice,
which maner of pastime, when it is foule
in a man , in a woman it is to be abhoz-
red: what can a woman learne, or thinke,
playing at the Dice: the minde muste
needes be altered and turned all to coue-
tousnesse, that is of it selfe inclined ther-
vnto, and after fall to periury, for greedie-
nes of the money. Also on the other side,
if men be there , she shall heare many
thinges vncomely for a woman to heare.
What a foule thing is it, to see a woman
in stead of her woolbasket, to handle the
table bourde, for her spindle , the Dice,
and for her clewe or prayer booke , to
turne the Cardes: There is no wise mā,
but he had leauer see her idle, then so oc-
cupied. Nor there is no wise man, but he
will curse both her that learneth suche
thinges, and him that taught it her, and
them that suffred them.

Of

Of the raymentes.

The.ix Chapter.

It seemeth to appertaine vnto the same place, to entreate of the other cymmentes of the body: First of paynting. Verily I would fayne knowe, what the maiden meaneth that paynteth her selfe: if it be to please her selfe, it is a vaine thing: if it be to please Christ, it is a folly: if it be to delite men, it is an vngacious deede. Thou hast but one spouse, and to please him with, make thy soule gape with vertue, and he shall kisse thee for thy beautie. But peradventure thou seekest some man to be thy spouse, and wouldest please him with painting. First I shal shew thee, howe foolish a thing it is, and then how vngacious. He thinke it muche like, if thou wilt goe about to win them with painting, as though thou wouldest entice or attēpt him with a viler: whō when thy viler is once of, thou shalt make as muche to loath thee, as thou madest to like thee, when it was on. Thou arte but in yll case, if thou

2

haue

haue nothing els to please him with, that shall be thy husbände, but onely paynting: howe shalt thou please him, when thou lackest thy paynting? Except thou wilt neuer washe out that cruise, but goe so with a cruise of paynting to bed, and so rise, and be so within and abrode among folkes. And moze ouer, what a peyne is it to entende that peinting for any body, and not onely for thee to keepe it whole still: What a shame is it, if any water by chance light on it, or the peinting fortune to melte by the occasion of sweate or heat, and shewe the very skinne, there can nothing be moze filthie to see too. And who I pray you, will count them to be fayre, that he knoweth to be slubbered with painting, and not rather the fouler? They lose all the honour of beautie, when they be paynted. For all the beautie that there is, is counted to be in the paynting. And also the tender skinne will reuyll the moze soone, and all the fauour of the face wareth olde, and the breath stincketh, and the teeth russe, and an euil ayre all the body ouer, both by the reason of the ceruse, and quicke siluer, and specially by the reason of the sopes, where-
with

with they prepare the body, as as it were
 a table, against the peinting on the next
 day. Wherefore *Ouid* called these doings
 venomes, and not without cause. Also
Iuuenail asketh a question properly: She
 that is with so many ointmentes flubbe-
 red and starched, is it to be called a face
 or a soze? The which thinges I woulde
 moze largely intreat, but that I am bozne
 in that *Titie*, where as the women haue
 a vile name for this thing: and in my
 minde not without a cause. I wil rebuke
 mine owne countrie, which is to me the
 most deere, that for shame it maie leaue.
 Nowe if thou canst not els be married, it
 is better neuer to marie, then to offende
Chrisse for it, and be married to some foo-
 lish man, that shall haue moze delite in
 thy painting, then in thy selfe. For what
 hope canst thou haue in that man, that
 hath moze delite in a crusse of white
Ceruse, then in an honest woman: God
 hath geuen thee a face after the image
 of his son: nor he hath not giue it naked:
 For he hath inspired the spirite of life,
 that the image of his life, & al thine may
 appeare in it. Why then dost thou ouer-
 couer it with dirt and mire. The Apostle

Thomas Aldrich

Paule biddeth a man not to couer his heade , because it is the Image of God : what will he say of the image of God in a womans face, so filed with that mire. And because no man shall reckon it as a bourde. Saint *Ierome* agaynst *Helvidius* writeth in this wyse : She that is paynted by a glasse , and in despite of him that made her , she goeth about to be fayrer then she is bozne . And vnto *Furia* : What doth purpurice or Ceruse in a Chrysten bodys face , of whom the one counterfaiteth the ruddye of precious stones in the Lippes, the other whitenesse of face and necke , whiche is a fyze vnto young men , and a foment of Letcherie , and ensamples of vncleane mindes : Howe canne she weepe for her sinne , that muste bare her skinne therewith, and sorowe her face : This apparell is not the couering of our Lorde, it is y couer of antichriste. How dare she lift vp toward heauen that face, that her maker wil not knowe. This sayth saynt *Ierome*. Howe heare the holy martyr *S. Ciprian*, Goodly apparel and clothing do not agree, but for Harlottes and comen women : no; none hath lyghtlye
more

D. Cipri.
tract. 2. de
habitu.
virginalium.

more precious apparel, then they that
set no price by their honesty and good-
nes. And in the scripture, that God wold
haue vs instruct withal & taught, the city
is described an harlot, piked and appar-
relled goodly, that shal perishe togeather
with her apparrell: and specially because
of her apparel. Now what a madnes is it
to delight in y^e, which euer hath don hurt
and hurteth still: and to wene that thou
shalt not perishe because of that, wherby
thou knowest that other haue perished.
For God made neither purple nor crim-
sin sheep, nor taught to die with the ruice
of hearbs: neither fine silkes embroidzed
with golde, pearles, or precious stones to
hide the necke in, which he made: and to
hide that, which God made in man:
and shewe that, which the Deuill hath
found out and his damned angels, when
they fell from the heavenly vertue vnto
the earthlye contagiousnesse: then they
taught to paynt the blacke of eyes, and
ruddinesse of cheeks, and alter the natu-
rall colour of the hayres and visage. And
verily me thinke that for the dread that
our faith teacheth vs, & for the loue that
brotherhood requireth, not only maydes,

Genes. i.

but also widowes and wyues, shoulde be warned, yea and all women in generall, that the worke of God ought not to bee defiled with yellow, or blacke, or red colours, layd on it. For God sayth: Let vs make man after our owne image and likenes. Now then, how dare any. be so bold to chaunge that, which God hath made? For they lay violent hand on God him selfe, when they go about to refoyme and chaunge, that which he hath made, not knowing that all thinge natural, is the worke of God: and all that is by alteration, is the worke of the Deuill: as if a cunning painter had painted any bodies picture cunningly, expressing both the forme and qualities of the body, then if an other come and layd to his hand, as though he would amend it, should not he greatly dismay and offend the first workman? Then weneest thou to escape unpunished, that offendest God the workman of thy body? For though thou be not an adulterer towarde men, yet when thou corruptest and marrest that, which is Gods doing, thou art a worse adulterer: and where thou thinkest thy self gay and well picked, that is a strife against gods worke

worke and breaking of troth. Thy Lord
 sayth, Thou canst not make one white
 heare or blacke, And thinkest thou thy
 selfe able to ouercome the worde of thy
 Lord: Thou diest thy haire by a bolde
 presumption and vngratious contempt:
 and afoze hand thou signifiest thy haire
 to be flamed, and vngodly sinnest with
 the better part of thee, that is thy head.
 These be saint *Cyprians* wordes. Also af-
 ter these preceptes of Christian men, I
 am ashamed to rehearse ought out of *Pa-*
gans. I will lay too onely one of the most
 wise men *Lycurgus*, the maker of the
 lawes of the *Lacedemons*: which when he
 would haue women of his countrey to be
 regarded by their vertue, and not their
 ornamentals, he banished out of the coun-
 try by the lawe all painting, and com-
 manded out of the town all crafty men
 of piking and apparrelling. Our Lord
 sheweth by *De* the Prophet, that the
 woman, which fell vnto adultery, appar-
 relled her selfe with ouches and broches,
 that she might goe waite vppon men, and
 not her Lord. And if thou apparrell thy
 selfe for God and good folkes, thou art
 layze inough, when thou art good: but
 thou

Marth. 5.

thou canst not please the deuill, and ill people, except thou minishe much of thy naturall fairenes, what shoulde all that gold do to be woꝛne, as though thou woldest shew how strong thou art, that canst beare so much weight? weeneſt thou to seem fairer, nobler, or wiser, if thou haue so much mettall vppon thee. May, neuer a whit, what then, thou wilt saye peradventure, I shal seem the richer. O vaines of minde, is that a thought or a saying of a Christian minde? Thou carriest soe much golde about thy necke that doth no good, when thou deniest a halfpenny vnto them that haue neede and be an hungred, and robbest thy neighbours, and peradventure thy househoulde, thy Childzen, & thy husbände, that the beames of golde & pꝛecious stones shynning, may dare the eis of them that beholde thee. Is this christian charitie? Diddest thou sweare this in thy baptisme, when thou saydest, that thou forsokeſt the diuel and all his pomp? And yet what pomp of Sathans is there, but thou vbest it moze superfluously, then doth any pagane? Locke well on thy self: Thou shalt finde thy selfe one of Sathans officers, that vbest at home so many

nie chosen meates at the full, bulking
 out Capons, Partridges, Pheasauntes,
 delicate cakes, Potages, Sauces, and
 soppes, and all collly, amonge so many
 of thy pooze neighbours, that die for
 hunger, thou that liuest in pleasures a-
 monge so many laboures and paynes
 of thy neighboures: thou that goest in
 silkes and fine garments amongst so ma-
 nynaked: thou that art so goodly to see to
 among so many beggers: Art thou the
 disciple of pooze Christ, of that facion?
 Nay nay, thou art rather the disciple of
 rich *Pluto*. I would not thou shouldest
 goe bare necked: nor I would not
 haue thee too exceedingly couered, to
 make a shewe of it. Followe Christe,
 by whome thou hast pleasure to bee na-
 med: follow his sober & measurable mo-
 ther, whose outward garmēt was course
 cloth & easy to get: and the inner clothing
 y^e is to say: her heart & mind, gilted with
 gold, & set wth precious stones. Thou cāst
 not be gold of both parties: chose wth thou
 wilt haue, thy body or thy soule golden.
 I cānot rehearſ al y^e longeth to this mat-
 ter: yet wil I speak of smels some thing.
 A christian minde, doth not praise un-
 clenlines

clenlines and skincke : for Mary Magdalene powred vpon the head of our Lorde oyntment of precious Spike: wherof all the house smelled : nor that was not vnpleasant vnto our Lord : but these superfluous saucours, and fomentes of the body, which the more it is cherished, the more it riseth and rebelleth against the soule, and like a tyzant ruleth all the man, and draweth all vnto vile fantasie, where the seat is of his delicatnes. Saint *Hierome* wytteth vnto *Demetrias* the Virgin, let a mayd auoyd, as a mischiefe or a poyson of chastitie yong men wth heads bushed, & trimmed and sweet smelling skinnes of out landish myse. Wherefoze this saying of the Poet *Arbiter* was spoken.

He is not like to fauor vuell

That euer hath a good smell.

A like saying hath Martiall.

I had leauer haue no smell,

Then to fauor euer vuell.

And *Plantus* saith, a woman euer smelleth best when shee smelleth of nothing. But here peraduenture some dangerous dame wold answere, that with her quick answers hath gotten a name of wisdom: we must do some thing for our birth and gentle bloud, & possessions. But what art thou

thou, that so sayest, a Christian or a pagan? If thou be a pagan, I will not argue with thee: if thou be a christian woman, wete thou wel, thou proud woman, that Christ knoweth no such difference: that is a poynt of diuelishe pride, and not of a christian minde. Seest thou not, how that is none apparell, but feeding of thy pride? It is an olde saying and a trewe: No beast is prouder then a woman well apparellled. Then wilt thou say, we must needs do some things for the vse of the worlde and customes? Nowe woulde I knowe, whose custome must be followed: if thou name me wise men, I graunt: if thou say of fooles, why should they be followed but of fooles? And *Quintilian* saith, the agreement and consent of good folkes ought to be called an vse. Peraduenture theyr is an euill custome brought vp, be thou the first to laye it downe, and thou shalt haue the praise of it, & other shal follow thine ensample. And as the ill ensample is brought in of il folkes and establisshed: so of good folkes it shall be put away, & good brought vp. Then if we must euer follow the customes of the worlde, wee shall neuer amend, but
euer

euere were worse: for then shal one finde
an ill vse, & none may put it away. Now
whose is that custome, that thou talkest
off, and of whom was it taken: Of *Pagan*
women. Why do not we then keepe still
our *Pagans* lawe? For if thou list to be
called christian, vse maners according
therevnto. She is a *Pagan*, and know-
eth not God, nor the temperaunce of ly-
uing: and thou that knowest God, and
art christened, what dost thou more then
shee? What meanest thou by that that
thou renouncedst Sathan, with all his
pomp, when thou dost not only match the
Pagan in Sathans pomp, but also passest
her: Nor yet thou followest not those sad
and holy *Pagans*, but the most lewde, and
light, and full of riot, vice, and mischief.
Nor thou followest not the Women of
Lacedemon, that were so honest, whose
queene, the Wife of *Lysandre*, and her
daughters, when *Dionisius* the King of
Syracuse sent them rich robes, they aun-
swered and sayd: they shall doe vs more
shame then honour. Nor thou followest
not the women of Rome, y were in old
tyme, vnto whom whē king *Pyrrhus* sent
his Embassadour with Silver and gold,
and

and kerchiefes of Silke, there was none
 so desirous or greedy of apparrell, or
 so vnchristly minded, to take anye.
Quinta Claudia, a religious Virgin, was
 reputed for an euill Woman, because
 shee vsed to weare gay rayment. There
 was in Rome after the second warre a-
 gainst the *Cartaginans*, a lawe called *O-*
pinus lawe, that no woman shoulde weare
 ouer halfe a nounce of golde: nor weare
 no diuers coloured cloathing. Which
 lawe, indured vntill the great outragi-
 ous superfluitie came into the Citie,
 when Women came running forth, as
 though they had beene mad, asking a li-
 cence to weare what they list. But *Mar-*
cus Cato, the great wyse man, gaue coun-
 sell concontrary, with an Oracion full of
 wysedome: and two Tribunes spake for
 them, whose foolishhe and feeble Oraci-
 ons be reherfed in *Linie* the historiogra-
 pher. But the womē ouercame with their
 importunitie & busines, that the bzidle of
 their pryd might be let slip, y they might
 doe what they luste, whereof what hurt
 shold come, *Cato* told befoze: & as in many
 of his other sayings, likewise in y he was
 a true Prophet. For what man can tell
 how

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howe great a losse is of chastity, caused by this striving for apparell, when euery one is ashamed to be overcome of her fellow in rayment. And when they be trimmed and decked, then desire they to goe forth amonge men to shewe themselves. And there in is the ship-wrack of chastitie. *Plutarcus* saith, that it is a custome in Egypt, that women shoulde weare no shoes because they should abide at home. Likewise if thou take from women silke, and cloth of Golde, and siluer, precious stones, and gemmes, thou shalt the more easilie keepe them at home. Also he rehearseth. ii. sentences, the one of *Sophocles* the Poet, and the other of *Crates* the philosopher. *Sophocles* speaketh of rich ornaments thus: That is none ornament thou wretche, but a shame and a manifest shewe of thy follie. *Crates* sayth, that is an ornament, whiche exalteth: and a woman is exalted with that, which maketh her more honest: But that doth neyther golde, nor pearle, nor purple, but such thinges, as be signes of grauitie, sobernes, and chastitie. *Democrates* saith, that the decking of a woman standeth in scarcitie of speech and apparel. In which
 opinion

opinion *Sophocles* is . And among the Greekes this was a common saying, and in a manner of a prouerb: the decking of a woman is not gold, but conditions. Also *Aristotle*, the most wise Philosopher biddeth women vse lesse apparrell then the law suffereth: and he biddeth them consider, that neither the goodlynes of apparrell, nor the excellency of beautie, nor the abundance of gold is of so great estimation in a woman, as is measurableness and diligence to liue well, and honestlye in all thinges . And of the same opinion be the other wise men of the *Pagans*, that a Christian woman maye be ashamed to followe *Pagans*, not those sage and wyse men, nor those vertuous and honest women, but the errour of fooles, and ensample of mad women. And I confesse, that I can not tel what honest colour women may lay for their apparrell, but only that they may seeme fayrer, and entise men, which were a shame, yea for *Gentiles*. Therefore thou both seruest thy pryde, and settest the Devils nets in thy body, to catch with all the soules of them, that behold thee: thou woman, not a Christian, but the minister of the deuill, the fell

G

threat:

Esay. 3.

threatning of our Lorde displeased with thee,shalbe pronounced vpon thee,saying by *Esay* y prophet: Our lord hath made bald the heads of the daughters of Syon,and in steed of ornament they shal haue shame, and for their shoes & slippers,& chaines, precious stones, pommanders,& glasses,& sweet sauors,they shal haue stinck : and for their girdels, they shal haue ropes:& for their crispe haire,they shal haue bald pates. These words our lord sayd of women. And this holy marty^r *S. Cyprian* saith:there be some rich women & abundant in goods,which beare their treasure on thē, and saye they must vse their goods. First let thē know, that she is rich, that is rich in God: and she is aboundaunt in possession,that is aboundaunt in Christ: and those be good that be spirituall,deuine, and heauenly, which shall abyde with vs in perpetuall possession. But and thou aray thy bodye sumptuously, and go gaily forth abroad, and entise the eyes of them that beholde thee, and drawe the sight of yong men after thee, and nourish the lust of concupiscence and fire, and kindle the smell of sinne,in somuch that though thou perishe
not

not thy selfe, yet thou shalt cause other to
perish, and make thy selfe as a poysoner
and a swoorde vnto them that see thee:
thou canst not be excused as chaste in
minde: thine euill and vncleane rayment
shall reprove thee: neither thou canst
not be counted among maidens and vir-
gins of Christe, that so liuest that men
shall loue thee inordinately. Thou boa-
rest thy possessions and virginity: but a
virgin should not boast her riches, seeing
that the holy scripture sayth, What hath
pride auayled vs? Or what good hath the
boast of riches done vs: All they be pas-
sed as a shadowe. Thou sayest thou art
riche, and thinkest that thou must vse
those that god would thou shouldst haue.
Vse them, why not? But yet in goodnes
and good waies, vse them, in such things
as God commaunded, and as our Lorde
taught: let them feeble the riches y haue
need: let them know thee to be of power:
get winniges vnto Christ of thy patri-
mony: feed God. This saith the martyr S
Cyprian. Which things are a great deale
better for a Christian woman to knowe
and doe, then that the Pagans doe: and it
were meet for them to take heed vnto the

1. Pet. 3.

Philosophers, and not to folow the deedes of fooles, and apply vnto the fantasies of mad folkes, except we woulde spend our life madly and folishly. But here some man would say: what, wouldest thou haue women to be filthy and fluttish? May verily, I woulde not haue them so: nor my precepts be not so vncleane: nor I like not fluttishnes. And what maner a ones they should be, S. Peter, & saint Paule, twoo defenders of the Church, teach in two short precepts. Saint Peter sayeth: Let not the outwarde apparrell of women be decked with the brayding of her hayre, nor with wrapping of golde about it, or goodly cloathing: but the mind and the conscience, that is not seene with eyes, if it be pure and quiet, that is a goodly thing, and excellent afore God. And saint Paule saith: women in their array shold apparrel them selues with shamefastnes and sobernes, and not with bzaides of their hayres, or golde, or pearles, or precious cloathing: but as women ought to doe, let them shew vertue by good woorkes. When the Apostles say these wordes, they bid not women be fluttish and flubbered: nor foule with dirt
and

and clowtes:but they counsel them from
superfluous rayment, and will them to
vse meane cloathing, and such as is easie
to come by. For measurablenes hath his
cleannes, and that farre more pure then
the great excesse hath, as it is more easie
to keepe a little vessell then a great ma-
ny. Let her not be cloathed with Ueluet,
but with wollen: nor with silke, but lin-
nen, and that course. Let not her raiment
shine, let it not be fluttish: neither let it
not be to be weondred on: nor let it not
be to be loathed. As for the wearing of
gold, or siluer, or pearl, or pprecious stones
I see not what it is good for, sauing that
the vertue of some stones is more set by
then the shew, as Corall or Emerauld: if
at least waie those little things haue so
much vertue in them as men saye: but
now moe seeke them for vanitie, that he
may seeme more riche, then for the ver-
tue. Nor let her not paint nor anoynt her
face, but washe it and make it cleane: nor
dye her hayre, but combe it clenly: nor let
her not suffer her head to be ful of skurfe:
nor let her not delight to wash it in sweet
sauors: nor to keepe it stincking: nor loke
in a glasse to paint her, or trim her gayly

by : but to haue away , if any foule thing
 or vncomly be on her head, that she could
 not els see: and then let her aray her selfe
 thereby, least any thing be in her face to
 defile her, being els chaste and sober. Fi-
 nally that which *Socrates* had his schol-
 lers, let her thinke spoken vnto her to,
 that they should looke them in a glasse,
 and if they were fayre, that they shoulde
 see least the mind were foule: and if they
 were foule, that with the beautie of the
 minde they shoulde counterpayse the de-
 formitie of body. Moreover, let an honest
 maide remember still, that beautie hath
 brought many of them that haue had it,
 into great prid, & many of the y haue sene
 it into abhominable sin. Wherefore ma-
 ny holy women haue laboured to seeme
 lesse fayre then they were . As for this
 needeth not to bid I suppose, that a wo-
 man shall vse no mens rayment , els let
 her thinke she hath the mans stomacke,
 but take heede to the wordes of our lord,
 saying. A woman shal not put on mens
 apparell : for so to do is abhominable
 afore God. But I trust no woman will
 do it, except she be past both honestie and
 shame.

Deut. 12.

Of

*Of the living alone of
a Virgin.*

The. 10. Chapter.

HOly wryters saye, that death goeth into the soule by the senses of the bodye like windowes, except a man bee wisely wary. Folke be tolled and entised with the pleasures of the worlde: wherewith also the soule is caught and holden. Therfore a mayd should go but seldome abroad: because she neither hath any business forth, & stādeth euer in ieoperdy of her chastitie, the most p̄cious thing that she hath. And let her waite vpon her mother, not onely when she goeth forth, but also at hoame: which thing their mothers must also be charged with. *S. Hierome* counselleth *Leta*, y when she goeth to her mannoz place in the country, she doe not leaue her daughter in her house within y citie: let her ne can not, ne may to liue wout you saith he: & when she is alone let her feare. Which saying I woulde haue thus vnderstood, y the mother shold take y daughter away with her if she tary any whiles. For els it is no need to take her

daughter with her, as ofte as she goeth
foozth: and specially if she goe to anye
feastes, or mariages, or meetinges of
men, or any other like place, that she
must goe to, or to fulfill her husbandes
pleasure, where it is not meete for the
daughter to goe: and let there be at home
some good woman keeper of her chastity.
For there is no greater mischief, then
that, that is bred at home, nor more ieo-
perdous. Howe shalt thou auoide that ex-
cept thou eschew it vitterly: What auai-
leth it to saue the wood from all harne,
when there is a woyme within, that ea-
teth it. I knowe a very good wo-
man, whiche was made the ouer-seer of
maydes, that would not correct and take
away her sonnes, when they played some
what wantonly with wenches, because
she loued them somewhat tenderly, nor
keepe from harming of their chastitie.
Wherefoze it is to be taken heed of, that
the woman, whome the mayde is put in
trust to, haue no wanton sonnes, nor bre-
thren, whom she dare not be agaynst.
Let her not be onely chaste, but also in
countenaunce and grauitie, both of wise-
dome, maners, and speeche, woorthie to be
had

had in reuerence, whose eies & looke they will be a fraide of , and not onely their speeche: yea and though they be her elder brethren, that she feare nothing in doing her duetie of watche & keeping: So that she make al thing belonging vnto her chastitie, safe with her p̄sence , & suche as would tolle them vnto wantonnes & vice, with her example is for to be driuen farre away. But she that wil be hyed of a louer, to p̄uoke to moue with speeche and wordes, lacketh the name of a reasonable creature: For that is a diuellishe thing, whiche a mayde shall flee fro, like as she would from an Adder or a serpēt: whiche all folkes shoulde driue out of the countrie as a common distructiō of them all. It can not be tolde , howe much mischief such women be cause of. Therefore let not a mayde once abide the sight of such women. For they be very Cocatrices : and inspire poison with theyr looke and flea with the onely beholding. Noz let any man thinke, that I speake this as a similitude beyond y very truth: For some be so craftie , that they canne catch one with a looke, without wordes: and some vse inchauntments & charmes, where

whereof there be many examples. Also with the onely looke and saluting, this Serpent casteth a blot on the yong woman, vnto whome shee speaketh and looketh, namely there as suche a woman is known: beside the shame that shee causeth in that house, that she resorteth vnto. Therefore let the maide flee vnto her mother, as vnto a sanctuarie, and shewe vnto her, what that vngracious bodye would haue done: or els so auoyd & keepe her selfe from her, that they that see it may perceiue by her cheare, that she feareth the mischeuousnes of that woman: and so shee shall doe her selfe good with the deed: and other with her example when she sheweth other maydes, what they ought to feare in that woman. It were good for y^e cōmon welch, that inquisition were made of olde pooze women, that the ruler of the Citie might know, how they get their liuing. Also of the seruantes saint *Hierome* sayth, I would she should loue none of her mayds more then an other, in whose eare shee should vse to rownd and tytle often, what so euer shee saith to one, let all heare it. Let her bee content with a mayde not picked, and faire,

sayre, and wanton, that can singe a balet
with a cleere voyce: but sad, pale, and un-
trimmed. Also he sayth vnto *Demetrius*:
see that none of her fellows do her harm,
either with nice rayment, or wanton
wordes. Haue nought to do with suche
women, that haue pleasure to be seene,
and loued, & make their boasse, that they
haue such a faire louer, or riche, or noble:
and beareth about letters sent from him,
and other while sheweth them vnto their
companions, or tell his deeds, or rehearse
his wordes: this he did, this he sayd to
me: thus he commeth to me, thus he prai-
seth me: auoyd them away, be they neuer
so neere neighbours, bee they neuer soe
riche, be they frends, kinsfolkes, aliens,
yea though they be thy sisters, refuse the,
For they be bitten of the wood dogg the
diuel, & be false wood their selues: wherein
there is no name so deer, y^e shold or ought
to bring a maid to ther cōpany but rather
y^e mother shold kill y^e child, & the sister the
brother, & the brother the sister, & sister y^e
sister & brother the brother. Therefore the
maid y^e wil do by my counsaile shal passe y^e
time with chosen virgins like her selfe: &
in good pastimes & other whiles with
holy

holy reading or communication, of such things as she hath read: but let her talk nothing of daunsing, or feasting, or pleasures, least her companions be moued with some false coulour of delight: nor let no man be by. And when shee is left of her fellowes in her chamber alone: let her not be vtterly idle, for it is ieopardous to be idle,, specially beeing alone: nor I would shee should suffer her minde to muse, though it be neuer so good and holy at the beginning: the mind of a woman is vnsstable, and abideth not long in one place, it falleth from the good to the bad without anie labour. And *Syrus* the Poet seemeth not all without a cause to haue sayd, a woman that thincketh alone thinketh euill. Nor Mary Magdalene, which satte at the foote of our Lord and heard his word, did not onely vse the contemplation of heauenly things, but shee did that whether shee read, or heard, or prayed. And so shall by mine aduise, not onely a mayde but also any woman. For in many places of this booke, wee giue precepts for al women in general. Therefore on the holy daie, let her either reade, or praye: when shee is alone and on the
wo?

workinge daies likewise, or els let her
 worke. And it is no doubt, but the Angel
 found *Mary* doing some such thing which
 was afraide, when shee saw a mans face,
 where shee was not wont. Therefore she
 is called in *Hebrew Alma*, that is, as yee
 would say, a virgin closed in. And this is
 shee that *Esaie* the Prophet speaketh of
 in these wordes: Beholde a virgin clo- Esaie.
 sed vp, shall conceiue and beare God
 and man. And onely that maide concei-
 ueth *Christ*, whome fewe know, but one-
 ly *Christ*. Therefore shall the maid let
 noe man in to the house at home, but
 whome her father by special wordes com-
 maundeth to be let in: and in procelse of
 time she shall beginne to help to ease her
 mother of her labour in the house, whome
 and her father togeather, shee shall haue
 most deere of all thinges next God. And
 if they commaund their daughter to goe
 in hand with wolle or flaxe, or any handy
 worke, shee shall not onely execute their
 commaundement, without grudging,
 but also gladly, and with merry cheere,
 & that the more diligently and featly, if
 the father and mother, get any parte of
 their liuing their by, and then shall shee
 thincke

thinke her selfe happie : and thinke that she rewardeth the, y she should of duety, & to nourish the againe, that haue nourished her . When a maide may for householde busines be a lone and pray , first let her giue her selfe wholly to God, let her worshipp Christ , and aske pardon and peace of him, and then consider her selfe to be a christian virgin, Christes spouse, and the follower of marie: and that the virginie of the body is nought woorth, except the minde be pure with all, and if that be, nothing to be more cleane , nothing more pleasant to God : and her selfe to be the follower of the most holy mother of our Lorde, and first of all let her counterfeite her excellent vertue , that sobernes and humilitie of minde, which was so great, that when she had al thinges most goodly and excellent , yet was she neuer the more high minded or proude : the moste noble mayde that had of her linage. xiiii. kinges and so many Dukes of Israell comming of such a noble kynne, & riche, also her selfe made riche of the wise men her selfe most fayre, most wise , and well learned, and yet for al that , howe euen a minde did she beare, howe humble opini-
on

on she had of her selfe also, knowing of the heauenly byrth, being mother of such a sonne, yet disdayned she not to haue a Carpenter to her husband, and to do him seruice, and to goe see her kinswoman, & to be with her at her laboring, and serue her. She did set no more by her self, then by any other: nor disdained none other in cōparison to her selfe, neither for her kin nor beautie, nor witte, nor dignitie: but she thought her selfe woozse then any other. Wherefore I hold not with it, that the virgin mary shoulde be painted so in silkes & golden garments, and decked wth gemmes & pearles, as thogh she had had any delite in such a thing, when she was in earth here: but nothing lesse representeth her, and I had leauer she shoulde be pictured in a simple aray, and such as she v^sed in deede, that we might haue afore our eies the humilitie of her mind more plainely, that it might be an ensample to teach rich men, & to cōfort the poore: and y^e the poore mens stomackes may increase, & the rich decrease, & both their stomacks be brought to a reasonable meane, that neither the rich men despayre, nor that poore be ouer bolde to truste ouer much

Therefore

Therefore by my counsell the mayd shall followe her example, not with a fayning and dissembling mind, but true and stedfast, least there be a woorse vice lying vnder a colour of vertue, as it were a poison vnder an wholsome thing, or a soze vnder an hole skinne. Let women vse no fayning, nor cloking, to seeme good with all: nor let them not thinke, that they can cloake, or els chaunge the nature of thinges, the counterfeit is not like the very thing, the couered and shadowed is feeble and vn Timer, and shalbe at last open and knowen. Therefore let a young woman be in deede as she sheweth, demure, humble, sober, shamefast, chaste, honest, and vertuous, both let her seeme so, and be so: and let her praye that she may truly represent with her liuing, the holy virgin, and be therefore the more pleasant vnto Christe, that shall acknowledge her his spouse. Let her praye first for her selfe, that she may be increased in vertue, and purpose of her holy chastitie, and other virtues. Secondly for her father and mother, brethren, sisters, and kinsfolkes, and other, for whome her duetie is to pray: for her prayer shalbe most acceptable vnto
God,

God, and moſte effectuell to obtaine, be-
 cauſe it commeth of a pure and a holpe
 mind, & moſt chriſtiã. I would ſhe ſhould
 either vnderſtande what ſhee prayeth, or
 els ſpeake in that language, that ſhe doth
 vnderſtand: or whatſoeuer ſhe prayeth in
 Latin, let her get it declared vnto her in
 her owne tongue befoze of ſome bodie:
 nor let her not wene, that prayer ſtan-
 deth in the murmuring and wagging of
 the lips, but in the hart and mind, when
 ſhe liſteth by her minde from theſe vile
 thinges in earch, vnto heauenly and de-
 uine thinges. And where we be comman-
 ded in y^e holy cõmunion, where it is ſaid,
 Surſum corda, that is as much to ſay, as
 liſt by your hartes: we aunſwere, Habe-
 mus ad dominum, that is to ſaye, we
 haue them liſted vppe vnto our Lorde:
 in which aunſwere full many lye, that
 when they ſaye ſo, thinke in deede vppon
 ſome worldly buſines. But Chriſt ſaith, Iohn. 4.
 that true worſhippers be theſe, that wor-
 ſhip the Father in ſpिरite: and that this
 worſhipping is moſt pleaſant vnto him,
 and this prayer moſt acceptable. There-
 fore let her ſee that her thought & minde
 diſcorde not from her woordes: let her
 ſpeake

Cantic. 5.

speake the same within, that she speaketh without, yea and holde her tongue outwardlye and shee will, or talke of other matters, so that shee crye vnto God inwardly, and say with the spouse: I sleepe- and my hart waketh.

Of the vertues of a woman

and examples that she should follow.

The. 11. Chapter.

Chastitie.

A Woman shall learne the vertues of her kind all together out of books, which shee shall eyther reade her selfe, or els heare read. And it becommeth euerye woman to be endued with all kinde of vertue, but some be necessary for her: as all vice is shamefull and some abhominable and cursed, and some vertues be for wiues, some for widows, some for religious women: but I will speak of such as belong vnto the holpe kinde of women. First let her vnderstande that chastitie is the principall vertue of a woman, and counterpeyseth with al the rest, if she haue that, no man will looke for anye other: and if she lacke that, no man wil regarde

garde other. And as the *Stoicke* philosophers reckon, that all goodnes standeth in wisdom, and all ill in folly, in so much that they sayd, onely the wise man to be rich, free, a king, a Citizen, sayre, bold, & blessed: and a foole, poore, a thral, an outlaw, a straunger, foule, a cowheard & wretched. Likewise it is to be iudged of chastitie in women, that shee that is chaite is sayre, wel fauoured, rich, fruitfull, noble, and all best thinges that can be named: and contrary, shee that is vnchaste is a sea and treasure of all illnesse. Now shamefastnes and sobernes be the inseperable companions of chastitie, in so much that she can not be chaste that is not ashamed: for that is as a couer & a vaile of her face. For when nature had ordayned, that our faces shoulde be open and bare of cloathes, she gaue it the vaile of shamefastnes, wherewith it shoulde be couered, and that for a great commendation, that who so did looke vppon it, shoulde vnderstande some great vertue to bee vnder that couer: nor no manne shoulde se it couered with that vaile, but he shoulde loue it: nor none see it naked of that, but hee shoulde hate it. Our

Lord curseth an vnchast woman, saying:
 Ier. 3. Thou hast the face of an harlot, thou
 art past shame. Of shamefastnesse com-
 meth demurenesse and measurablenesse:
 that whether she thinke ought, or saye, or
 do, nothing shall be outragious, neither
 in passions of minde, nor wordes, nor
 deedes, nor presumptuous, nor nice, nor
 wanton, piert, nor waisting, nor ambiti-
 ous: & as for honors she wil neither think
 her selfe worthy, nor desire them, but ra-
 ther flee them: and if they chaunce vnto
 her, she will be ashamed of them, as of a
 thing not deserued, nor be for nothing
 high minded, neither for beauty, nor pro-
 pernes, nor kindred, nor riches, beeing
 sure that they shall soone perish, and that
 pryde shall haue euerlasting paine. Now
 sobernes keepeth continence like as driu-
 kennes, and excelle driueth it out. Euery
 man wotteth what followeth surffet. And
 vnto sobernes is ioyned measurable and
 slender byet, which thinges be in house-
 holding the womans parte, as *Plato* and
Aristotle saye full well. The man get-
 teth, the Woman saueth and keepeth.
 Therefore he hath stomacke giuen him
 to gather lustilpe, and shee hath it taken
 from

Sobernes.

from her, that she may warely keep. And of this sobernes of body, commeth sobernesse of minde: noꝝ the fantasies of the mind shal as they were dzuncke, trouble and diseale the quietnesse of vertue, but that shee maye both thinke well and doe well. Let her applye her selfe to vertue, and be content with a little, and take in woꝝth that she hath, noꝝ seeke foꝝ other, that shee hath not, noꝝ foꝝ other folkes, whereof riseth enuy, hate, oꝝ curiositie of other folkes matters. The deuotion of holy thinges mosse agreeth foꝝ women. Therefore it is a farre woꝝse sight of a woman, that abhoꝝreth deuotion: she must haue much strife with enuye, which is both a foolishhe vice and shamefull in women, and yet I wote not how it assalteth the most soꝝe: but she that is of good behauiour, and hath inough to serue her with, shall haue no cause to enuye oꝝther, noꝝ be curious in an other bodyes house: and shee that is shamefastte, sober, and reasonable of minde, shall neither be outragious, angry, noꝝ fal to rayling, cruelty, oꝝ beastlines. Foꝝ when it is naturall foꝝ women to be kinde and gentle, because they be feeble, and need the ayde

of other, who can be content with outrageous ire and crueltie in a woman: in so much that she would spill that she can not saue, if neede were, and to keepe her vengeable minde vnto time and occasion of reuengement? Suche a woman were worthe to haue so much payne, that she should be euen oppressed and brused with number and weighte of it, & graunt her selfe ouercome, and leaue her minde of anger, vengeance, and other madnesse. For a foolish woman striueth euen with wilde beastes in anger and enuy, because they tender and light mindes thinke euery offence paynefull and intollerable, and worthe to be greuously punished: and small and light matters seeme great and greuous vnto foolish folkes. Therefore excepte a woman either eschewe by craft, or ouercome by power such bitter enemies, it is ieopardy, lest she be destroyed, and haue euerlasting payne, both in this lyfe, and in an other. Nowe I suppose it be shewed playnelie enough, that chastitie is as the Queene of vertues in a woman, and that two inseparable companions euer followe it,
and

and that of shamefastnesse commeth sobernesse, of which two commeth all the other sorte of vertues belonging vnto Women, demurenes, measure, frugality, scarcitie, diligence in house, care of deuotion, meekenesse: which vertues I shal declare all largely in an other place, and shee shall finde them all more abundantly increated, of holy and wise men. Behold the image of honestie drawn in picture, which is so goodly and so excellent of beauty, that if it coulde be seene with our corporall eyes, as *Plato* sayeth in the booke called *Phedo*, it would take folkes wondrouslye with the loue of it selfe. Noz no beauty doth so enamour our eies, and taketh and holdeth, as honestie should both take and lead with her, if she were opened & shewed vnto vs. Also the mayd shall gather by hearing & reading holy examples of virgins, which shee may follow, whome shee may desire and labour to be like, and specially, as I haue sayde, the most excellent and flower of virginitie, the mother of *Christe*, God and man: whose life, not only maids haue for an example to forme and fashion them selues after, but also wiues and

widowes : for she hath ben all thinge vnto all folkes to prouoke all, and bring them vnto the example of her chastitie: vnto virgins the most demure virgin: vnto wiues, the most chaste wyfe : and vnto widowes, the most deuout widowe. She was the first that tooke this strang way of virginittie with a bolde stamacke and holy purpose : she was the first that liued aboue the worldly custome in mariage, an angels life, without carnall vse : in so muche that she tooke her a keeper of her chastitie, rather then an husband: which because they were wonders , therefore brought she forth a sonne more wonderfully, that nature wondred on. And when she was widowe , because she liued all in spirite, she lift vp her selfe aboue the nature of the body , yet liuing in the body, hauing in God a sonne more obedient, and most chaste spouse , and most cherishing father, that because she forsooke all things for God, she might find al things in God . But what do I holy virgin: What do I enterpryse to speake of thine infinite prayse? Nay nay , that is not for my dull witte and rudenes of language, or this litle rounne, we had neede of great
time

time and leasure thereunto, and prompte eloquence, and witte and cunning most excellent. But you virgins followe her, as manye as will keepe your virginitie safe and whole: Followe her wyues, as many as care for the pleasing of your husbands, and lyst to perfourme, that ye haue sworne: you wydowes beholde her in whom you shall haue both fruitfull consolation of the losse of your husbände, and counsell of keeping your children, and example of leading the residue of your lyfe. There hath followed this virgins order mighty great companies of our thousandes, as the Psalmist sayde: There shalbe virgins brought vnto the king after her, whose actes shal profite, not onely them that are now, but also all that shall come hereafter in example. And Histories do tell of Pagan virgins, that were famous onely by chastitie: Of whom saint *Ierome* wryting agaynst *Iovinian*, grudged not to rehearse a number out of the histories of the Grekes, because he sawe that in this maner of matters, folkes will be moued muche with examples. For it seemeth not very harde, to do that sometime hath ben don.

And

And he reciteth many, that had leauer loose their liues then their virginitie. Now I will not do such a displeasure vnto that most auncient and holy man, as either to passe as superfluous y^e hee hath told, or to rehearse it after other maner, but by and by write heere as he hath put in his booke. So then saith hee in this wise, the thyrtye tyrantes in *Athens*, when they had slaine *Phedon* at a Banquet, they commaunded his daughters yong maydes, to be brought vnto them, and to bee stripped naked like harlots, and to play on the floze bloody of their fathers blood, with vncomely and wanton gestures: which for a while dissembling the countenaunce of their sorowe, after that they sawe the folkes merrye with drinke, they went forth, as it were to do their naturall necessitie, and embrasing one an other cast down them selues into a well, that they might saue their virginitie. An other, daughter vnto *Demotio* the prince of the *Ariopagites*, whē she hard that her spouse *Lehostines* was slayne, whiche had bene the cause of *Lamians* war, slew her self, affirming that though her body was yet vntouched of any man,
neuer

neuerthelesse if shee were married vnto any after, shee should haue as it weare a second husband, because in mind she was married vnto the first. The *Spartanes* and the *Messenians* had friendshippe and confederation togeather a longe time, in so much that they vsed to sende either vnto other virgins to do certaine sacrifice: So on a season, when the *Spartanes* had sent fiftye virgins, and the *Messenians* would, haue defloured them, of all that greate number was not one found, that would consent to that abhominable deede, but al dyed gladly for their chastity. Wherefoze many a daie their was great warre betweene them, and in longe space *Marmertia*, one of their Cities was destroyed. *Aristocliides* y tyzant of *Orchomene* loued a mayde of the Citie of *Stimphalis*, which when her father was killed, fled vnto the Temple of *Diana*, and embraced the Image, noz could be drawen from thence agayne, but was slayne in the same place. For whome all the land of *Arcadye* was so sore moued, that they made open warre to reuenge the maides death. *Aristomenes* of *Messene* a good and a iust man, when hee had conquered the
Lacede-

Lacedemonians, and on a time as they kept a festiuite in the night, which they called *Hiacynthina*, tooke away. 15. maidens that were playing in company there and went all night a pace flyinge out of the countrie with them: and when some of his men would haue defloured them, he charged them as well as he could, that they should not do so: and at the last some that would not obaye, he put to death, to feare the rest withall. After, when these maydens were redeemed againe by their frendes, and they sawe this *Aristomenes* sewed for the death of a man, they would neuer go home, but lye prostrate at the ferte of the iudges untill they sawe him quite, y^e was defender of their chastitie. How should wee sufficiently praise the daughters of *Scedafus* of *Leuctres*, a town of the countrie of *Boece*, which their father beeing from home, as we reade, had receiued two yonge men by the waye of hospitalitie, and they drunck with ouermuche wine, in the night ranshed the maydes, which when they had lost their virginittie, would liue no longer, but kild one an other: Also the maidens of *Locrean* be worthy to be spoken of, that had a custome

come in, their countries to be sent yearly
vnto *Illium*: which custome had continu-
ed a thousande yeares, noz yet was their
euer hard tell, that any had anye report
and name of distening their virginittie.
Who can let passe buspoken of the seuen
maydens of *Milesie*, which when the
french men destroyed all about their coun-
trie, killed themselves, least they shoulde
be compelled to anye villanye, leauing
an example vnto all virgins, that vnto an
honest minde the chaste purenes of body
ought to be moze regarded then the life?
Nicanor after hee had conquered *Thebes*
the citie, was taken in the loue of a maid
that hee had taken prisoner, and woulde
haue married her, which thinge might
haue pleased a poore prisoner, but she set
moze by her virginittie, then by his king-
dome, and ther killed her selfe, which
thing he made great sorrow for, houlding
the dead bodye in his armes. Greeke
writers tell of an other maide of *Thebes*,
that when her enimie a *Macedon* had de-
flowred her, a while she dissembled her
anger, and after founde the corrupter of
her virginittie sleeping, whome shee
slew, and after that her selfe, for ioye
that

that she had auenged her selfe of that abominable villany: nor she would liue no longer, then she had her virginitie: nor dye, till she had auenged her chastitie. At this sayth saint *Ierome*. Therfore chzistian women may be ashamed, if any shame were in them, that do not keepe their chastitie truely: liuing vnder the moste chaste Chziste, sonne of the moste chaste mother, and in the most chaste church, and sayth, seeing that *Pagans*, worshippers of filthie *Iuppiter*, and baudie *Venus*, haue set moze by their chastitie, then all other thinges. Where too should I recite here the examples of holy virgins, to moue them with, that be not ashamed that pagans shoulde be once named? Whom shoulde I specially shewe them to folow example of, among so many thousandes, *Tecla*, or *Hagnes*, *Catherine*, *Lucia*, or *Cecile*, *Agatha*, *Barbara*, or *Margarita*, or *Dorathe*, or rather the holye flocke of the eleuen thousande virgins, whiche all hadde leauer dye, then theyr enemies shoulde do theyr coursed pleasure with them: Thou shalte skarse finde two men that shall so stedfastly agree in that holye purpose: wherein eleuen thousande

lande tender virgins were so fast and stable. There were infinite in number, that had leauer be killed, headed, strangled, drowned, or haue their throates cut, then loose their chastitie, which when they would not slay them selues, yet they sought crafte to come by their death, when they were in ieopardie of their chastitie, as *Brasilla*, a noble maide, bozne in *Dirrhache*, a citie of Italy, which when she saw her enimie to come to bereiue her of her virginitie, promised vnto him,, that if he would doe her no villanie, she would giue him an herbe, where of if he were annoynted with the iuce, no weapon shoulde pearse him: the man of warre was content with the offer. So she went into the next garden, and there tooke vp an hearbe, the first that came to hande, and badde him auenture the first pzoofe on her selfe, of the vertue of the hearbe, & annoynted her throate therewith, and bad him smite, to assay: so he smote, and killed her. Neyther saint *Ierome* dissalloweth, that a woman kille her selfe, to save her chastitie with. And *S. Ambrose* in y. 3. booke, that he writeth of virgins, seteth aganst this dout y exāple
of

of *Pelagey* the martyre, saying, there needeth none other confirmation, where we haue the deede of a virgin and a martyre of .xv. yeeres of age, which with her mother and her sisters together, cast her selfe into a water. *Saint Euseby* in the ecclesiasticall historie sayth, that one *Sophronia* a noble woman, when she sawe her husband that was the cheefe officer of the Citie asserde, and vnable to defende her goodnes against the foule and vnlawfull pleasure of *Maximine* the Emperour, closed her selfe in her chamber, and there killed her selfe: and yet the church hath allowed her for a martyre. All these examples of Chastitie be redde in the church. Howe dare an vnchast & a naughty womā come thither, nor be a bashed to bring a broderly into the companie of virgins, and defile those pure eyes with her filthie lookes, and pollute tender yeeres with her corrupt voyces? Thou vngracious woman, darest thou name *Catherine*, *Hagnes*, or *Barbara*, and fyle those holpe names with thine vnpure mouth: Darest thou name thy selfe by any of those names, and make thy selfe in name like vnto them, to whom thou
art

art so vnlyke in condicions, and a verie deadly enemy? Noz commeth it not to thy remembraunce, when thou hearest thy selfe called, what maner of one shee was, whose name thou bearest? And when thou remembrest, that she was soe pure, chaste, and good, and again thy self so vnpure vnchaste, and vngracious, dost not thou rage daie and night, for thought and repentaunce? O thou most shameles of al womē, how darest thou celebzate the natiuitie of the most pure virgin, that art thy selfe vnwozthy euer to be bozne: and darest thou shew thy shamelesse face vnto her most demure eies? And wouldest thou haue her to looke at thee so ouer-couered with noughtynes, which wen she was in this worlde, was neuer wonte to see noz heare no men, not though they were full good? It were better for thee, neuer to come into their sight, least they auēge on thee, by iniurie of their kinde: noz to name thy selfe by their names, least they punish thee for fylng their names. And I speak in earnest, for heere is no place to bourd in: there should be made some decree, that none vn honest woman should bee called *Mary*. For why, do not we giue as much

much honour vnto that name , as the Pagans gaue vnto some of their folkes. For in Athens , when *Hermodius* and *Aristogiton* had banished the tyrantes out of the Citie, there was by decree determined, that no bonde-man , nor any that occupied any vile crafte , shoulde be named by theyr names.

Howe the mayde shal be-
haue her selfe being abroad.

The, xii, Chapter.

Foord she muste needes goe sometimes , but I woulde it shoulde be as seldome as may be , for many causes. Principally because as ofte as a mayde goeth forth among people , so often she commeth in iudgement and extreame perill of her beautie, honestie, demurenes, witte, shamefastnes, and vertue. For nothing is moze tender, then is the fame and estimation of women , nor nothing moze in daunger of wrong : in so much that it hath ben sayde , and not without a cause, to hang by a copwebbe , because those thinges , that I haue rehearsed,
be

be required perfect in a woman: and
 folkes iudgementes be daungerous to
 please, and suspicious: and as *Ouid* saith,
 we be quicke enough in beleewing the
 yll. And as *Cicero* sayeth, Nothing fleeth
 moze swiftly then an yll wooꝝde, nothing
 goeth sooner fooꝝth, nothing is sooner
 taken, noꝝ bzoader spzedde: that if a slan-
 der once take holde in a maydes name
 by folkes opinion, it is in a manner euer-
 lasting, noꝝ canne not be washed awaye
 without great tokens and shewes of chas-
 titie and wisdom. If thou talke little
 in companie, folkes thinke thou canste
 but little good: if thou speake much, they
 reckon thee light: if thou speake uncun-
 ningly, they count thee dull witted: if
 thou speake cunningly, thou shalt be cal-
 led a shewe: if thou answer not quike-
 ly, thou shalt be called proude, oꝝ ille
 brought vp: if thou answer, they shall
 saye thou wilt be soone ouercome:
 if thou sit with demure countenaunce,
 thou art called a dissembler: if thou make
 much mouinge, they will call thee
 foolishhe, if thou looke on any side, then
 will they saye, thy minde is there: if
 thou laugh when any man laugheth,

though thou do it not of purpose, strayght they will say thou hast a fantasie vnto the man and his sayinges, and that it were no great maistry to winne thee, **W**hereto shoulde I tell, howe much occasion of vice and naughtienes is abroad? **W**herefore the Poet seemeth to haue sayde not without a cause: It is not lawfull for maydes to be seene abroad. How muche were it better to abide at home, then goe forth and heare so many iudgements, and so diuers vpon thee, and be in so many leopardies? **N**or there is none that had more neede to follow this greke saying, *Liue vnknown*. **T**herefore *Tu- cidides* sayde, she was the best woman, of whom was least talke, either vnto her prayse, or her disprayse. A woman shoulde be kept close, nor be knowne of many, for it is a token of no great chastity or good name, to be knowne of many, or be songed about in the Citie in songes, or to be marked or named by any notable marke, as white, lame, gogle eyed, little, great, fat, maimed, or stutting, these ought not to be knowne abroad in good women. **W**hy then say some, shoulde we neuer walke out of our owne doores? **S**hould

Shoulde we euer lye at home, that were as though we shoulde lie in prison: For so doth some proud fooles take this saying, that desire to see and to be seene. May verily they shall goe forth sometimes, if neede require, and if theyr father commaunde or theyr mother: but afoze she go forth at dooze, let her prepare her minde and stomacke none other wise, then if she went to fight. Let her remember, what she shall heare, what she shall see, & what her selfe shal say. Let her consider with her selfe, that some thing shall chaunge on euery side, that shall moue her chastity and her good minde. Agaynst these darts of the Diuel flyng on euery side, let her take the buckler of stomacke defended with good examples and preceptes, and a fyne purpose of chastitie, and a minde euer bent towarde Chyriste. And let her knowe that she goeth but to vanitie, whiche least she be taken with it, she had neede to prouide wisely, and that that she shall see forth abroad, is to be counted none other thing, but a shewe of the lyfe of the worlde: by whose vices set before her eyes, she may learne, not only to kepe her selfe out of the contagiousnes, but

more ouer to amend her owne faults: and that what houre soeuer shee turneth her selfe from God vnto men, whether shee like them or be liked of them, she forsaketh Christ: and of Christes spouse suddenly becommeth an adulterer. If she see any goodnes, let her loue it for Christ: if she see any euill, let her flee it for Christ: Let her take heed neuer to garnishe her selfe so, nor so go, nor do, or speake so, that she bee the diuels snare to cathe men in. Shee should not onely doe none ill her selfe, but as much as shee can, so behaue her selfe, that shee be none occasion vnto other of doing ill: or els shall shee bee a member of the diuell, whose instrument shee is alreadye and not Christes. They say, that the holy virgin *Mary*, was so demure and sad, that if any man cast a wanton eye vpon her, that foule heate was al quenched as though a mā had cast a firebrande into the water. Now when she is appointed with these thoughts and such other, let her go forth with her mother if shee haue any, and haue leaue to goe, if she haue no mother let her go with some sad woman, that is a widowe or a wyfe, or some good mayde of virtuous lyuing, sober

sober of speeche, and holy shamesfastnes.
Homerus writeth, that the chaste woman
Penelope, did come forth into the cōpany
of her wooers, but not alone, but with
two honest maydes in her company: and
also her sonne *Telemachus* was amonge
them sitting. And *S. Hierome* comman-
deth, whē she goeth forth abroad, let her
not beare her brests and her necke bare,
but hide her face, and with scarcely an eie
open to see her way withall: Neither let
her desire to see, noz to be seene, noz caste
her eyes vnsstable hither and thither: noz
be busie to know, who dwelleth in this
place, oz in that, which ought scantly to
knowe her owne neighbours. He would
haue all hid, saue the eyes to lead her the
waie. Noz I cannot see, what honesty oz
goodnes can be in shewing of the necke
bare: how be it that may be suffered, but
to bare the brest and the pappes, and be-
twene the shoulders on the backe, and
almost the shoulders, how foule a thyng
is that, as the common saying is, a blynd
man may espye, when those that see it,
some abhorre the abhomyneblenesse: and
some wantonne men, seeinge the parte

of the body, not vsed to be seene, are set on fire therewith. Wherto were gloues ordayned, but to hide the hands, that they shoulde not appeare, except it were in worke? We reade, that the maydes of the Citie of *Milste* were in suche a rage in olde time, that in diuers places they hanged them selues, or any remedie could be found. For that cause, there was commaunded vnder great paynes, that they shoulde not do it: they sette not by paynes, nor in deede there is no payne sozer then death, and as for that, they went to on theyr owne mindes. Then were they watched and kept, yet founde they the meanes to dye for all theyr keeping: then at last there was commaundement geuen, that which so euer killed her selfe, shoulde be drawen naked and bare, through the market place of the towne in the open day: and that payne only made them a feard: for they woulde not be seene naked, no not when they were dead. Incredible demurenes, and worthe to be spoken of, they that feared not death, the extreamest of all sorrowe, yet dread they honestie in the dead body: and so was that rage sealed. And moze-
ouer

ouer. Nature her selfe, the wise mother
of all thinges, prouideth for the honestye
of women. For a wondrous case, *Pliny* in
his naturall history wryteth, that mens
bodies cast into the Sea swim vpright,
and womens on the belly: so nature hath
care and respect to womens honestye, and
yet they them selues set naught thereby.
In going, let the woman neither walke
ouer fast, nor ouer slowly. Now when she
is in cōpany of people, let her shew great
sobernes, both in cōtenance & al the ge-
sture of her body, which thing let her not
do of any pryde, or to make her selfe the
more comely, but of sober and very chri-
stian minde: nor let her not beholde men
much: nor thincke that they beholde her.
Now if the men sit apart, and talke to-
geather beholding her, yet let not her
thinke that they talke of her, nor looke
at her. For some maydes and young wo-
men, that haue gotten an opinion of beau-
ty and pretines inthemselves, wene that
euery man looketh at thē only & speaketh
of them, and if anye man looke at them,
though it be but by chance, nothing thin-
king vpon them, yet wene they that they
look at their beauty, and then they smile:
and

and because they will not seeme to laugh at that matter, they cast forth some trifle that they thincke shoulde make folkes laugh. A man may some times see, 20. sitting togeather, whome if a man behold them, they will laugh at once, and say, they laugh at some word or deed of some of them selues, which is neuer a whitte worth the laughing: but that euery one thincketh her selfe so wonderous fayre & goodly to see and beholde: in which doing, they plainly shewe their owne follye and lightnes. But the mayde that will do after my counsaile, shall not set by her bewtie, nor iudge her selfe fayre: nor laugh at foolishhe or lewde wordes: nor shall reioyse to be much looked vpon, and to be a talking stock for yong men, when shee hath more cause to weepe for it, that the most excellent goodnes, that she hath should be assaulted by so many crafts and enemies, and that her face doth enflame yonge mens mindes vnto foule and vnlawfull lustes, whome shee knoweth not whether shee can withstand or not. And for as muche as wee bee in hande with laughinge, which is a signe of a verpe light and dissolute minde, let her see that she

shee laugh not vnnmeasureably. For this I need not to bid her, that shee shall not laughe againe vnto younge men, that laughe towardes her, which none will do but shee that is naught, or els a foole. Let her not suffer to be plucked at, or to be touched wantonlye: let her chaunge her place, or goe awaye, and neede bee: let her giue nothing to no man, nor take ought of any man. The wise man sayeth: Hee that taketh a benefite, selleth his libertie. And there is in *France* and *Spaine* a good saying. A woman that giueth a gyfte, giueth her selfe: a woman that taketh a gyfte, selleth her selfe. Therefore an honest woman shall neither giue, nor take. Full of talke I would not haue her, no not amonge maydes: For as for among men to be ful of bable, I marvel that some regard shame so litle, that they doe not dispraise it. That custome was confirmed, as I trow, by the decre of the diuell, y women shold be praised for talking eloquently & promptly with mē, and y by many houres together: what I pray you, should an ignorant maid talk with a yong ignorant man of goodnes & cuning inough in naughtines: what should fire & towne

to we do together : What shoulde they talke of so longe : What : I am sure of Christ and the virgin : Nay, but rather by their communication they shall be incensed and kindled , and whether they wil or no , shall be compelled to talke of their heat : and such they call women of court, and I trow well, of such courts as be now a dayes, that be euen the fathers of outrageous vice, and the seats of Sathan : which not onely a Christian bodye shall keepe them from, but also *Pagans*, if they haue any witte or good minde. But yee will peradventure say, they be not all naught . First, I can not tell that : and though they be chaste of body, yet be they vnchaste of minde : and though they be good of bodye , yet be they common in hart. Nor they lacke nothing to make the nought, but a good and conuenient occasion, because they be euer in the eyes and company of many folkes. But whereto shoulde I dispute with these folkes : what good man will allow this : Or who will like it, but such as neuer knew so much as a shadow of honesty : Which woulde if they coulde bring it to passe, haue all women nought , that they might the
more

more easily fulfill their vnſatiable luſts: which be them ſelues drowned vppe to both the eares in vice, unhappineſſe, and vntuſtineſſe, that they can neither ſee their owne vice, nor other mens. Firſt let them put off that curſed darkeneſſe, where with they be ouer laden: and then ſhall we beleue their iudgementes of vertue. As for a yong woman and a yong man, to talke of loue in a corner, is not meet, though they were brethren and ſiſters. There maye be rehearſed manye old examples and new, both of vices that haue beene done among brethren and ſiſters, hauing occaſion and time ſecret. So *Amon* ſonne of king *Dauid*, deflowered his owne Siſter *Thamar*: ſo *Canus* lay by his ſiſter *Byblis*. Saint *Auguſtine* woulde neuer dwell with his ſiſter in houſe: he ſayd it was naught to ſee a woman, worſe to ſpeake with her, & worſe of all to touch her. *Pion* an holy Abbot, had a ſiſter ſore ſick, which when he was deſired to go ſpeake with her or ſhe dyed, he cloſed vp his eyes and was led of an other body vnto her chamber, and talked with her, and ſo departed away. Neither I woulde not haue brethren to playe
with

with their sisters, nor kinse-men with their neare kinse-women, be they neuer so good, and chaste, and continent: neither to kisse them, nor groope, nor plucke at them. What should that serue for, but to rype them and prepare ready for such as be more lewd: that if they desire any vn-honest thing, the women set in heat therewith, shall thincke on such thinges as shold touch their chastitie: nor in a great court I would they should not creepe in to corners. What would they saye there, that other folkes may not heare: if they purpose to speake of that, that is pure and chaste: Neither I would there should be many wordes betweene young men and maydes, though folkes be by, except they bee so pure and honeste, that no suspect of ill can come of them. For some men be so craftye in naughtinesse, and can wzap in darke sentence their minds in such wise, that they may yet be understood of her what they meane, by that they speake vnto her: and yet shall the double sence cause, that they maye denye that they meant so, and blame her for wronge taking their wordes, and understanding them in euill sence, which they
spake

spake for no harme: and then they sette much by their owne witte: when they be cunning in these craftes, though they be deuoyde of all goodnesse, but able and cunning inough to doe ill: which thing doth not pꝛooue anye great witte, but an exercise in naughtines: which as *Senec* sayeth is wooꝛse, and moze soule, then is a dull and sluggish witte. For witte is not to bee reckoned in subtilties and deceites, except we will reckon *Deuilles* moze wyle then *Angelles*: but one good *Angell* is moze wise then all the *diuells* in hell. At few wordes, it is good to haue very little or nought to doe with men, & speake very few wordes with the, & those ful of sobernes, honestie, and wisdom: nor thou shalt not thereof be reckoned the moze moope and foole but the moze wise. And if iudgement should be giuen of thy disposition, I had leauer ill folkes should reckon the rude, then good folkes badde. Tell me how much readeest thou in all the historie of the Gospell, that the blessed virgin euer spake. The angell commeth in vnto her: & she finished y^e matter with few wordes, and those wise & sad, & also holy: she goeth
for

for to see *Elizabeth*, and speaketh to the praise of God: She bringeth forth a sone which is God: She is lauded of the *Aungells*, worshipped of the heardmen, and holdeth her peace, gathering and keeping in her remembrance al their sayinges. She was honored of the wise men of the *Casse*, that came thither a great waye: and what dost thou reade, that euer shee spake? Some other peradventure would haue asked of their country, of their treasure, of their learning, or of the starr: but shee, as became a ponge mayde, spake neuer a word. She offereth her sonne in the Temple, and when *Symeon* prophesied of him, an other would haue asked some mothinges, or els the reason and manner of those that be tolde. The olde man turned his saying vnto the mayde, speaking of her sonne: Loe he is put for a fall and a ryling againe of manie in *Israell*, and a signe, against whome there shall be speaking, and a sword shal cut thy heart, vnto the end that y thoughts of many harts in *Israell* maye bee opened. Some other woman would haue asked, when, howe, and where it should haue bene: but wee reade not, that shee said any thinge. She
loft

lost her dearest sonne at *Hierusalem*: and when shee had sought him thre dayes, and at the last founde him, how manye wordes sayd she to him: Sonne, why hast thou serued vs so? Loe thy father and I sought thee carefully. After that when she was of moze age, at a marriage, shee sayd no moze but this: sonne they haue no wine. And at the crosse she was cleane dumbe: she asked neuer a whit of her son, neyther with whom he would leaue her, nor what he would commaund her to do, when he dyed: for she had not learned to prattle among folkes. All maydes, and al women follow yu her: for shee was but of few wordes: but wondrous wise. *Theano Metapontina* a Poet, and a mayde excellent cunning, reckoned, that silence was the noblest ornamēt of a woman. And *Sophocles* is of the same opinion: for with silence both wisdom and chastity be sweetly powred. Thou art none Attourney of law good daughter, nor pleadest not in court, that thou shalt need to quaille either thine owne, or thy clyentes matter, except thou speake. Holde thou thy peace as boldlye as other speake in Court: and so shalt thou better defende

the matter of thy chastitie, which afoze iudges shalbe stronger with silence then with speeche. Wee reade in histories, that a childe was ones brought into the common place of the cyttie at *Rome*, vpon a matter of chastitie, and with holding downe his eyes, on the ground, and still silence, defended his matter better then he should haue done with longe orations of Orators. But now to speake of women, *Susan* excused her selfe of the crime of adulterye with silence, and not with wordes. Nowe let vs heare saynt *Ambrose*. The holy woman *Susan* helde her peace, and ouercame her enimies: for shee defended not her selfe with reasoning of wordes, nor with speech of anye attorney, but the holpe woman her selfe holding her tongue, her chastitie spake for her. Also in the booke of virgins hee sayth on this wise: I had leauer a mayde should loue to little talke then to much: For if women be commaunded to holde their peace of holy matters in the church and aske their husbandes at home: what shoulde maydes doo suppose you that while, in whome shamefastenes garnisheth their age, and stilnes commendeth their

Dan. 13.

theyr shamefastnesse: Nor shee shall not onelie amonge men, behaue her selfe soe, but also amonge women, moderate and litile speech shall becomene her, and not shylle, nor presumptuous, or signe of a mans stomacke, nor ioynd with othes: Whiche thing when it is vncomlye in men, it must needes be in women abhominable: nor vse her voyce to be feat and nyce, nor sette her countenaunce to crueltie and frowninge, nor ouer sadd and sorrowfull, or dysdaynshely, nor diuersly, nor full of pleasance, or ouer cheerefull, or vnstable, or wandering, or dissolute, shewing tokens of a minde therevnto according. Some bee so suttile minded, that among their companions they bable out all at large, bothe their owne matters and other folkes, nor haue no regard what the saye, but what soeuer commeth on theire tongues ende: and thereof commeth a fantasie to lye, when theye lacke trueth: and heereof ryseth the fable by them, that of one raupne made an hundered, and of one slayne, a thousand, and of a meane dog, one more then an Ellyphaunte of Inde: in so muche that nowe noe manne

can finde wordes to reprehend that inordinate and shamefull thing withall accordingly. Euery body taketh the matter with myzt and sport, who so can tell a thing the most shameful. Some babble because they think them selues they can no good without they talke, or els that they be not halfe freindly without they prattle out all secreats they can vnto other, thogh it be right ieopardous. Wherefoze manye wyle men tooke occasion of that, to giue pzeceptes, that men shoulde neuer commit their counsell vnto women, neither to his sifter, his mother nor his wife, but this is but a vice of some, not of the whole kinde as hath appeared by example of diuers, as that woman of *Pythagoras* schoole and sect, that bit off her owne tongue, and spit it out in the face of the tyraunt, that did torment her, least shee should be compelled of necessitie to tell that she should not. I let passe here the women of *Mylete*, which kept their husbandes counsel at *Massyle* many a day, so long as was necessary. *Tacitus* wyrteth, that *Epicaris* because shee was of counsell of the treason that *Piso* went about, was commaunded to be haled

led with tormentes', to cause her for to shewe. The first day she was attasted with beating and fire, and that the more greuously, because the tormentors were angry, that a woman should set the at so light: yet for all that shee was not once mooued, nor would not confesse that shee knew any thing. The next day she was brought vnto the same paynes agayne, and was carryed vp in a chayre, because her bones were so haled in sunder, that shee could not stand, and there shee tooke a towell, that was tyed about her bzeast, and fastened it to the top of the chayre in maner of a snare, and put in her necke, & there hanged by it with all the waight of her body, and wrong out that little life that shee had. We read in the histories of the *Athenians*, that the concubine of *Aristogiton*, which banished *Pisistrotus* children, called *Leena* by name, when she was haled vppon tormentes, to shewe where her loue was, shee suffered all thinge still and patiently. If that harlots and naughty Women did thus, what shoulde we suppose good women doe? Let not the mayde bee ouer busie in an other bodys house, neither rifle

vp and search euery corner: nor desire to
 haue or know more then folkes wil shew
 of their owne good will. Nor let her not
 tkeold and chide forth abroad, neither for
 smal matters, or though it were for great
 possessions: it is better to abyde the losse
 of her goodes, then of her good name,
 and honesty, and her shamefastnes, which
 thinges she ought to haue in most price.
 As for feasts, great diners and banquets,
 I wote not what preceptes to giue chri-
 stian folkes concerning them, in the cu-
 stome that now is vled worse then a-
 mong *Pagans*: in so much that he shall
 be reckoned madde, that will not suffer
 him selfe to be taken and drawen with
 the vse of the world, but will withstand
 such multitude of people him selfe alone,
 or els with very few mo. Therefore let
 the woman giue an eare vnto the *Pagan*
Ouid, because she will not regard a chri-
 stian mans wordes: for hee in giuing
 those vnchristie rules of louing, speaketh
 of these common resortinges vnto plaies
 and feastes in this maner:

They come to see, and eke for to be seene,
 Full much chastitie quailed there hath beene.

Iuuenall

Inuenall the Poet, in his booke called *Satyrs* sayth, that no wiues, that list content and please sad and honest men, will be founde or seene at common playes, daunsinges, or other great resort of people. *Ouid* sayeth, that feastes and banquettes be the instrumentes and armour of *Venus* and *Cupid*. And to saye good sooth, what gard of chastitie can there be, where the mayde is desired with so many eyes, where so many faces looketh vpon her, and againe shee vpon so many? Shee must needs fire some, and her selfe also to be fired againe, and shee be not a stone. Moreouer there is layde great nourishment vnto that heate, by the reason of meat and drinke of the feast, and talking, touching, groping, and plucking, and many other wanton poyntes, wherevnto that vnbrydled *Bacchus* giveth libertie and boldenesse. What minde can be pure and holpe amonge all this geare, and not spotted with anye thought of luste. The foolish people weeneth a younge woman doth no sinne, except shee lye with a man in deed. Then thou that art christened by the Gospell of *Christe*, howe doest

Math. 5.

Math. 12.

thou heare or reade the wordes of Christ in the Gospell, where he sayth: Thou shalt giue a count in the daie of iudgement for euery idell worde that thou speakest? Nowe then among yong men and yonge women, in resoꝛtinges and dꝛinkeinges, howe many wordes flie to and froe, not onely idell, but also ieperdous. And also where he sayeth: who so looketh vpon an other mans wife, and desireth to haue her, he hath committed adulterye alreadie with her in his harte: Suppose you not, that this was ment as well by the woman, beholding a man: And to be bꝛiefe, thou art not chꝛistened, noꝛ spirituall, but a pagane and carnall, if thou doest not beleue that thou haste a springe of vngraciousnes with in thee: And that it foꝛceth not, what the minde be, but the body. I dare be bolde to say, that fewe yong women, after they begynn to ware to womans state, come from feastes, and banquets, and resoꝛte of men with safe mindes. But some bee taken with eloquence, some with pꝛetines of bodye, some with one propertie, and some with other: whiche a younge woman sholl finde in a great multyptude of

of men, sette lyke nettes. And it is an harde thing to scape vncought with those thynges, wherevnto shee is some thyng inclined alreadye. Howe much were it better not to loue this ieoperdye, then to perishe in it, as the wise man sayth: Clearye my minde is, and I trowe Chyistes too, that maides should be kept at home, and not goe abroad, except it be to heare diuine seruice, and that well covered, lest they either giue or take occasion of snaring. A Christian mayde ought to haue nothyng a do with weddinge feasts, banquets, and resoycings of men. Fynally, what myne opinion is, concerning yong women, you may knowe by that, that I would not haue yong boyes brought vnto feastes, both because it hurteth the strength and the health of the child, in his time of growinge: and because that feastes be the springs of great and many vices, bee they neuer so sober and moderate. A childe shal see there many vncomlye things, and learne much naughtenes euen amonge aged men, though they bee right wise. where to shoulde I saye amonge women and menne, where after their myndes bee inflamed
both

both inwarde and outwardly vnto foule lust, be they neuer so well kepte vnder, yet will they shewe them selues foule and outragiouflye: noꝛ wyl be hydded in, noꝛ obaye theyꝛ gouernour. What then will they doe, if they be prouoked foꝛwardes? Then in deede there will be neyther rule noꝛ measure, noꝛ any respecte of honestie.

Of Daunsing.

The. 13. Chapter.

Nowe let vs speake of that thing, whiche some maydes doe nothing moze gladly, and be taught also with great diligence, of both father and mother, that is, to daunce cunningly. I will make no mention here of the olde vse of daunsing, which both *Plato* and many of the stoicke philosophers sayde was hollesome foꝛ honest mens sonnes: and *Cicero* and *Quintilian* called necessary foꝛ an Oratour. Which was nothing but a certayne informing of gesture, and mouing of the body, to sette and moue all in comelye order, whiche Crafte nowe
as

as many other be, is cleane out of vse. I will intreate of this daunsing, that now a dayes is much vled, which many of the Greekes prayled, as they did many moe thinges, some foolish, and some also filthy: which the sage people of Rome refused: nor we reade not that euer any of those sadde matrones vled daunsing. *Salust* writeth, that one *Sempronia*, dyd both sing and daunce moze cunningly, than was necessary for a good woman. Also *Cicero*, defending *Muren* agaynst *Cato*, which had layde vnto his charge, that he had vled daunsing in *Asia*, where he was gouernour for a season, which deede was so distallowable, that he durste not defend it for well done, but stiffely denied, saying mozeouer that neuer sober man daunced, except he were madde: neither being alone, neyther at an honest and measurable banquet. Feastinges out of tyme, and pleasant sportes, & delicate pastime bring euer daunsing in the last ende: So that daunsing must nedes be the extreme of all vices. But we now in christian countries haue Schooles of daunsing, howe be it that is no woonder, seeing also wee haue Houses of Baudye,
so

so muche the Pagans were better and moze sadde then we be : noꝝ they neuer knewe this newe fashion of daunsing of oures, so vnreasonable , and full of shaking and bzagging , and vnclenly handlynges, gropynges, and kissinges : and a very kindlyng of lecherie . Whereto serueth all that bassing, as it were pigging the byꝛdes of *Venus* . In olde tyme kyssing was not bled , but among kinsfolke : nowe is it a common thinge in Englande and Fraunce. If they do it because of Baptisme, that they may seeme all as bzethꝛen and sisters , I prayse the entent , if otherwise , I see not where vnto it pertayneth to vse so muche kissing , as though that loue and charitie coulde none other way stande betweene men and women . Without this were theyꝝ purpose , to stirre vp their bodyly lustes in such colde cuntries. Clergly me thinketh it is a foule and a rude maner. But nowe to speake of daunsing : what good doth al that daunsing of young women, holden vppon mens armes , that they may hoppe the higher? What meaneth that shaking vnto midnight, and neuer wearie, which if they were desired to go

goe but to the next church, they were not able, except they were caried on horse backe, or in a chariote: Who would not thinke them out of their wittes? I remember, that I heard vpon a tyme saye, that there were certayne men brought out of a farre countrie into our partes of the worlde, which when they sawe women daunce, they runne away woonderfully afrayde, crying out, that they thought the womē were takē with a strange kinde of fransie. And to say good sooth, who would not reckon women frantike, when they daunce, if he had neuer seene women daunce befoze: And it is a worlde to see howe demurely and sadly some sit, beholding them that daunce, and with what gesture, pale, and moouing of the bodie, and with what sober footing some of them daunce. Wherein also a man may spie a great part of their follie, that goe about to handle suche a foolish thing so sadly: neyther see them selues haue a matter in hande with out any wisedome, neyther any thing worthe, but as *Cicero* sayth a companion of vices. What holpe woman did we euer reade of, that was a daunser: Or what woman nowe adapes, that

that is sad an wise, wil be known to skill
of daunsing, and will not refuse it if thee
be desired to daunce: For they know wel
inough, it is a foolishhe thing, or els they
would do it of their owne courage. But
they will not bee glad to come where
daunsing is. For what chastitie of bodye
and mind can be there, where they shall
see so manye mens bodies, and haue their
mindes entised by the windowes of their
eyes, and by the meanes of the most sub-
till artificer the deuill. There is also a
certaine saying of an holpe man, that he
had leauer plow and digge vpon the ho-
ly day, then daunce. *Saint Ambrose* wy-
teth vnto his sister, saying in this wise:
mirth ought to be in a cleare conscience,
and a good minde, and not in spiced ban-
quets, and wedding feastes full of min-
strellie. For there shamefastnes is ill
defended, and vnlawfull abuse suspected,
where the last ende of pleasure is daun-
sing: from which I desire all virgins of
God to keep themselves For no man (as
a certaine wise man of the *Pagans* saith)
daunseth, if he be sober, except hee bee
mad. Now then, if that either druncken-
nesse or madnesse be reckoned to bee the
cause

cause of daunsing, among the Paganes,
what then shoulde we counte to be com-
maunded in the holy scripture : where
we reade that Saint Iohn the Baptiste, Math. 14.
the messenger of christ was put to death
at the pleasure of a daunsynge wenche.
By the whiche thing we may take ex-
ample, that this vnlawfull pastime of
daunsing hath been cause of moze hurte,
then the franisie of robbers and murthe-
rers . This deadly feast was prepared
with a kingly largeness and excelle, and
watche layde when company was at the
most, and then the daughter, which was
hydde by afoze in secrete, brought forth
to daunce befoze the people. What could
the daughter learne moze of her mother,
which was an harlot, but to leese her ho-
nestie. For nothing inclineth folke moze
to bodily luste, then by vncomely mo-
uing and gesture, to shewe the operation
of these partes, which either nature hath
hyd secretly, or good maner and nurture
hath couered : or to play castes with her
eyes, or shake the necke, or swynge her
heare . Wherefoze they muste needes
fall in to offence agaynst the maiestie of
God . For what honestie canne be kepte
there

there, where daunsing is : So that the king delited with that pastime, bad her aske what soeuer she woulde. This is *Saint Ambrose* saying.

Of louing.

The. 14. Chapter.

Loue is breade by reason of company and communication with men : for among pleasures, feastes, laughing, daunsing, and volupties, is the kingdome of *Venus* and *Cupide*. And with these things folkes mindes be entised and snared, and specially the womens, on whome pleasure hath sorest dominion. O miserable yong women, carefull mayest thou be, if thou depart out of that cōpany entangled already, howe much better had it ben for thee to haue bidden at home, and rather to haue broken a legge of thy body, then a legge of thy minde : Howe be it yet I will goe about to finde a remedie to saue thee from taking, if thou be vntaken: and if thou be taken, that thou mayest scape out agayne. I will let passe here that hath been sayde by philosophers, and all holy

holy and wise men agaynst Cupides
loue: nor I will not rehearse the wry-
tinge of those, which seeme to haue pray-
sed loue purposely. But they, whom I
speake of here afoze, what a rayling doe
they make of loue, calling him tyrant,
miscellaneous, cruel, harde, vnkinde, foule,
vngratious, cursed, wicked, and causer of
most unhappines. Saint *Hierome* sayth
of loue in this maner, after the opinion
of *Aristotle* and *Plutarke*: Loue of the
beautie is a forgetting of reason, and the
next thing vnto franlie, a foule vice, and
an vnmanerly for an holy mind, it trou-
bleth all the wittes, it breaketh and aba-
teth high and noble stomackes, and dra-
weth them downe from the studie and
thinking of high and excellent thinges,
vnto lowe and vile, and causeth them to
be full of groning, and complayning, to
be angry, hastie, foole-hardie, strayte in
ruling, full of vile and seruile flattering,
vnmeete for euery thing, and at the last,
vnmeete for the loue it selfe. For when
they burne so without measure, in de-
sire to obtayne theyr purpose, they loose
the mosse parte of theyr time, in suspi-
ciousnesse, mourning, weeping, wayling,
L sigh-

fighting, and complayning: wherewith
 they make them selues hated, and in con-
 clusion hate theyr owne selues, this sayth
Ierome. Who can nowe expresse with
 wordes, howe much periurie, what dis-
 ceptes, what murther, what slaughter,
 what destruction of cities, of countries,
 & nations, this loue hath caused: What
 needeth me to rehearse here the destruc-
 tion of *Troy* made for *Helene*: or to tell
 what great multitud of people was there
 slayne: or of the great warre betweene
 the *Lacedemonians* and *Mecenians*, for the
 maydens taken away: or the holy em-
 pire of the *Lacedemonians* brought in de-
 cay by *Epaminundas* the Captayne of
Thebes, at *Leuctras* in *Boece*, which took
 vengeance vpon them (as *Plutarke* ma-
 keth mention) for the daughters of *Sce-*
dafus rauished by the yong men of *Lace-*
demon? and because the rulers of the Ci-
 tie regarded not his complaynt: Kyng
Rodericke of *Spayne* lost his countrie,
 when it was most flourishing, for defiling
Cana the daughter of *Iulian* the Earle,
 and left it to be ouer-runne and spoyled
 of the *Agarens*. *Adame* also for y^e loue of
Eue, lost and cast away mankind. *Virgill*
 cryeth

cryeth out saying: what mischeefe doth
not golde cause? May but what mischiefe
doth loue cause? It compelled *Dauid* the
most gentle kyng to cast innocent *Vry*
into manifest ieopardie, y he might haue
Barsabe at his libertie. *Sallomon* the most
wise king was so doted with loue, that he
fell to idolatrie. *Sampson* lost his strength
thereby. *Medea* was compelled to all to
cut her brother, and slay her owne chyl-
dren: and *Catiline* to slay his owne sonne
for the loue of *Oristill*, that he might ryd
his house for her. Many yong womē haue
hated both father & mother, and al theyr
kynne because they haue letted them of
their lone. Many haue popsoned theyr
owne mothers, that they might runne a-
way with theyr louers. This inordinae &
cruell affection if one might see it with
the bodily eyes, he woulde be as feard as
though a wilde beaste were brought so-
denly vpon him, and would runne awaye
for dreade as farre as euer he might.
Wherfoze if thou be not infected alredy
with the venome of this serpent, call oft
vnto remembrance this litle verse.

Loue may be taken vp at ones pleasure
but not layde awaye.

Therefore it is in thy power to loue or leaue before thou fall into it. But after thou be once in, the art thou not in thine owne power, but vnder it, neyther thou canst not ridde thee thereof when thou wouldest. Who would be glad to receiue home such a guest? Who will not keepe him away from his house? For loue firste of all troubleth and tosseth all thing vp set downe at his lust, that him selfe may beare the moze outragious rule, and confoundeth and blyndeth the witte and reason, that it shall not see and knowe what is done within, but suffer it selfe to be wholly ledd and drawen at loues pleasure. This cruell venome that so robbeth vs of our sight, and draweth vs ouer a thousande rockes and hilles, and many tymes throweth vs in such a dungion, from whence we can neuer scape out. There is no deede so vngratious, so cruell, so outragious, or so straunge, that we will not doe to obaye loue: Deceyue frendes, kyll kinsfolke, slea Father and Mother, murther Childzen, whom her selfe hath borne, all these be but tryfles for loues pleasure: neyther is it reckoned any great greuous act to destroy vtterly

ly their cuntrie, to destroy a whol realm,
oz ridde vp all mankynde, what remem-
brance can heere be of holynes, of virtue
iustice, God, of deuotion, oz good mynde,
all is but iesses, yea and finally thine own
health forgotten. Wherefore, whoe so is
safe inough, and considereth these things
and doth not his diligence neuer to come
in to this rage & frensie, is woꝛthye to be
kept therein, noꝛ neuer to finde ende oz
measure of that euill, but to bee vexed
both day and night with the firebrand of
Cupyde: neyther to take meate, noꝛ sleep,
noꝛ see, noꝛ rest, neyther to haue anye vble
belonging vnto mankynde. This affec-
tion of loue taketh wonders, foꝛ the
myndes, of all folkes, and especially of
women: wherefore they had need to take
the moze heede, least it steale in vppon
them. Foꝛ it commeth commonly at vn-
wares vppon such as will take no labour
to auoyde it, when they bee in the daun-
ger and occasions thereof, noꝛ care what
mynde come, but receiue it when it com-
meth, as a sweete and pleasant thyng:
not knoweing what and how perrillous
a poyson, lyeth hidde vnder that plea-
sant face. Therfore they should specially

withstand the first occasions: which thing *Ouid* the master of loue counselleth, and as prophet in the Psalm doth teach: suffer not those childe of Babilon to grow by, but knocke them vpon a stone, and breake them on the harde firmament of religion, that is Christ, which in the canonicles giueth warning vnto virgins, saying: Take yee the yong foxes, whiche marre your vines. And he commaundeth to take them the more diligently, if the vines shew alreedy flowers of good fruit. Nowe loue by long space wareth more, and gathereth strength as many other thinges do. For *Ouid* saith.

I haue seene a wound that in the beginning,
Mought easily haue ben brought to healing
Which by delay and continuance,
Hath after growen vnto more greuance.

Geue none eare vnto the louer, no more
then thou wouldest doo vnto an inchaun-
tour or a sorcerer. For he commeth plea-
santly and flattering, firste praising the
Mayden, shewing her howe hee is
taken with the loue of her beautye, and
that

that he must be dead for her loue: for these
louers know well inough, the vaine glo-
rious minds of many, which haue a great
delight in their owne praises, wherewith
they be caught like as the byrder begui-
leth the byrds. He calleth thee fayre, pro-
per, wittie wel spoken, & of gentle bloud:
whereof peraduenture thou art nothing
at all, and thou like a foole arte glad to
heare those lyes, and weeneest that thou
doest seeme so in deed, when thou art ne-
uer a whit so. But put case thou dost
seeme so, looke whether he call the wise
and honest, which if he doe not all thy
praysle is nought: and if hee do, what
may he hope to get of thee: for if he hope
to obtaine his purpose thereby, then hath
he belied thee. Now hath he then hand-
led his matter: He saith he is taken with
thy propertyes: what then? And sayth he
shall dye, except he maye haue thee, yea
there is the cause of his cōplaint. There-
fore beware thou, leasse thy selfe be ta-
ken also with his wordes, and perishe as
well as hee. He sayeth he shall dye for
thee, yea and that hee dyeth euen
straight waye. Beleeuest thou that?

A foole, let him shewe thee, how manye haue dyed for loue, among so many thousandes as haue beene louers. Loue doth payne sometimes, but it neuer slepyth. Or though hee did dye for thee, yet it were better for thee to let him perish, then be perished thy self: and that one should perishe then twaine. I need not to rehearse here, the common song of louers, which they sing onelye to deceiue, when they haue manye tymes not one drop of loue toward her. For if he had snce fulfilled his appetite of thee, then would he shew how much he loued thee. If he had loued thy good vertues and mind, as long as thou hadst liued, he would neuer haue beene full or weary of thee. But now because he loued but onely thy body, and the short pleasure thereof, therfore when the body decaieeth, his loue also vanissheth away, and he filled and satiate with pleasure, loatheth the plenty. There be not a few examples therof: neither we need not to fetch them off the olde worlde. For there is none so ignoraunt, but he hath heard tell, and seene thousandes of men, which when they had abused young women for season, haue caste them vp
into

into some stewes, because they neuer loued them in deed. And many that haue loued very feruently, haue beene turned at the lasse from hotte loue vnto mortall hate, and haue killed their lyues, or cut their throates. There is no citie, wherein those things be not heard daily. Wherefore I wonder much of the folly of yong women: which willingly drowne themselves in that great sea of wretchednes. Whereof come so manye stewes, and so many harlots, yea that haue beene comen of honest kin: What is the cause, that so many yong women lye pockie, & scabbed, in spittels, & lazer-houses, and that yong women: What is the cause that so many goe abegging, pale & sicke, but these meanes: Wherefore if no regarde of vertue, no regarde of goodnesse and honesty may mooue thee, if no actes of holy virgins may reuoke thee, at least wise let these miserable chances of yong women turne thee, which doubtlesse shal light vppon thee, if thou follow on the same waye that they haue gonne before. For the louer will deceiue thee, either because it is his custome to deceiue, or because that is the rewarde of this filthy loue,

loue, or els because the pleasure lothed by the reason of abundaunce, mooueth him so to do. Whereunto manie thinges shall profite, that haue bene tould in the place, wher I haue intreated of the keeping and sauing of chastity: as, that good fare of meate and drinke, doe not kindle and nourishe loue, neyther also idlenesse, nor ouer much keeping of company, with men. *Lucian the Reithoritian* induceth *Venus* asking her sonne *Cupide*, what is the cause, that when he woundeth with his dart of loue, both *Iupiter*, *Neptune* *Appollo*, *Iuno*, yea & her selfe to his owne mother, and finally all the goddes, yet doth he not ones medle with *Pallas*, *Diana*, and the *Muses*. whereunto hee aunswereth: *Pallas* sayth he, thzeatneth mee, when I come toward her, and resisteth and withstandeth the occasions. Now the *Muses* bee full of virtuous reuerence, and euer occupied with some vertuous labour, and so they keepe them out of loue with ther studie. And *Dian* runneth about in the woods and desartes, and so shee can not loue, because shee fleeth company. For much of loue creepeth in by the bodilpe senses: which after nourished within tender

der mindes and thoughtes, groweth vnto moze. But peradventure the mayd is caught alreadie, then must wee seeke a remedie for the wound, afoze it constrain her to do that thinge, which shall cause her euerlasting repentaunce. First thou mayest bee sozry, that thou hast wittingly throwne thy self into that dungeon. Noz those folkes ought to be taken heed vnto that say, it lyeth not in their owne power to eschewe loue. For so say some, which excuse their owne vice with necessitie: as though they had done it agaynst their will. Noz they that so say, seeme to know the power & nature of loue. Also remember this litle verse: loue can not be thrust out, but it may creep out, wherby we may perceiue, y loue neither breaketh in violently, noz can be cast out violently. But likewise as it hath by little & little crept in, so by little & litle it may be put away againe. Therfoze let not thy minde wander. For if it bee not kept, it will runne thither of it owne accorde Sometime consider thy selfe, howe manye thinges thou hast done folishly, blindly, and without wit, byayne oz reason, by the meanes of loue: And howe muche good tyme thou

thou hast lost in it, with vnprofitable and foolish cares, and lost the occasions of many good deeds. Remember also how thou hast burned, how many things thou haste thought, sayd, yea and done, partly foolish, partly madde, yea and some vngratious. Remember into what miserie thou castest thy selfe lyke a blind bodye: and what a benefite agayne thou hast obtained, that hast recouered thy sight, and a purpose and will to come vnto better minde agayne: which thing thou mayest reckon to be a great gift of God, and thy selfe to be muche bounden to him for it. Therfore sette thy self vnto some work, and keep thy selfe from the sight and hearing of the persone, that thou louedst: and if he come by chaunce, into thy thought, turne thy mynde some other waye, either with readinge or praying, or some good communication, or some honest songe, or studying of some merry matter: so that it bee cleane and honest. And if hee whom thou louest, haue anye faulte or vice, call that oft vnto remembraunce, and not what vertue and goodnes he hath: For there is noe bodye lyuing, but hee hath some thinge that maye bee dispraised: therfore

therefoze let that be had firſt in remem-
braunce and conſider this, y great vices
lye hid often vnder the coulour of virtue,
and manye perillous thinges cloked vn-
der an honeſt face outward. Beauty ma-
keth folkes proude and diſdaynful: noble
by the maketh them ſtately: ryches, in-
tollerable: ſtrength of body cruell. Ther-
foze conſider in thy mynde, not what hee
hath ſayd, that hath liked thee, but what
hee hath ſpoken, that hath diſliked thee:
as if he hath either done or ſayd ought pi-
uſhelly, foolyſhelly, foule, horrible, abho-
minable, lewdly, vnchriſtely, madly, vn-
gratioſly: and by that that cometh forth,
make coniecture, what lyeth hid ſecret-
lie and cloſſye within. For there is no
bodie, but hee hydeth his faulte as much
as hee can, and ſheweth his virtue vnto
the vttermoſt, and ſo the virtue appea-
reth moze then it is, and the vice leſſe.
Moreouer, wee bee diſceined with the
neere ſimilitudes of vices and virtues,
when euery man laboureth to ſeeme bet-
ter then hee is, and wee vnwiſely, and
after the common, oppynion eſteeme vir-
tues, calling him liberall that is a waſ-
ter, and hym bouldie that is foolhardy, &
eloquent,

eloquent, that is a great babler, and wittie, that is vnconstant, wherewith young Women be oft deceiued, when they cannot perceiue the sooth, and iudge the man by that, which outwardly appeareth: neither any man goeth to his loue, but he setteth him selfe forth with all his best properties, that he maye seeme to lacke nothing, that anye man ought to haue: and by that meanes deceaueth foolish yong women, hiding great vices, vnder a thin colour of vertue, as byrds hide the lyme with meat, and fishers the hooke with the bayt. This a young woman ought to consider, before it be too late to repent, least she beginne to waxe wise, when it shall nothing auayle. And if thou be cleane gotten out of loue, and healed, and haste recovered thy sight againe, then shalt thou see, how much thou art bound vnto God, that hath taken thee out of thy madness, and restored thee vnto thy witte. For what vertuous christian woman, or els Pagan, of any witte or honestie, loued euer anye other then her husband. Therfore thou shalt neither desire thy selfe to be beloued in this wise, neither by vngacious crafts inflame the mindes

minds of men, the which fire shall return againe vnto thy selfe. Many women reioyce to haue louers, whose hartes they may burne and inflame purposely. O thou vngracious woman, seest thou not, how thou bringest him into the possession of the deuill with thy craft, whither thy selfe shall goe also, there to receiue thy meed, where yee shall both burne, he for beeing ouercome of the Deuill, and thou for ouercomming him for the deuill, yee shall both be payde your wages: Now the Apostle sayeth: the wages of sinne is death.

How a mayden ought

to loue.

The 15. Chapter.

AND yet I woulde not a Mayde shoulde clearely bee without loue, for mankinde seemeth to bee made and shapen vnto loue, to the intent, they maye be coupled togeather in charitie, & not with this carnall and filthie earthlye *Cupid* & *Venus*, but the heauenlye and spirit-

spirituall, which causeth holy loue, where-
fore the mayde shall haue to loue the fa-
ther, almightie God, her spouse Chziste,
and his mother the holy virgine, and the
Church of God, with al the holy virgins,
whose soules dwell blessedly in heauen:
and their names bee had in honour, heer
in earth. Shee hath also her owne father
and mother, which brought her into the
worlde, and brought her vp and nourish-
ed with soo great labour and care: whom
shee ought to haue in the steade of God,
and loue and worshipp, and helpe with
all her power. Therefore let her regarde
greatlye their commaundements, and
meekely obey them, neyther shewe in
mynde, countenaunce nor iesture, anye
stubbernes, but reckon them to bee as it
were a very image of almightie God, the
father of all thing. She hath also to loue
her awne virtues and soule, and mynde
gyuen vnto God: and mozeouer the eter-
nall pleasure and wealth, which neuer
shall haue end. Which things if she loue
truely, shee shall neyther loue man aboue
God, neyther sette moze by a bawdy fel-
lowe, then her spouse Chzist: nor regarde
moze an olde filthie baud, then the pure
virgin

virgin *Mary*, neyther loue better the stinking strewes then the holy Church of God: noꝛ the company of vncleane women, aboue the company of holy virgins: noꝛ straungers aboue father and mother: noꝛ her body aboue her soule: neither set moze by other folks vices, then their virtues: noꝛ mindes that serue the diuell, aboue those that serue God: neyther them that woulde haue her destroyed, aboue them that woulde haue her saued: noꝛ a shorꝛt pleasure, aboue ioye euerlasting: noꝛ the misery of damned folkes, aboue the perfecte welth of them that be saued. By these meanes the commaundements of God shall bee moze esteemed with her, then the counsailes of a disceiptiul man, and rather gyue credence vnto *Christe*: the vnto the words of a lecherous knaue: and rather follow the virgin *Mary*, then bodily pleasure: and haue him moze deer whome she hath conciled vnto thee, then whome a bawdy drabbe counsayleth thee vnto. Neither breake the lawes of the Church, to keepe the lawes of the brothell house: ond rather choose the company of saint *Cathirine*, *Saynt Hagnes*, *Saynt Clare*, *Saynt Tecla*, and saint *A-*

gatha, then the cōpany of them, of whom both the life is vnkown vnto God, and the names vnto man, and both well enough known vnto the deuill. Neither forsake thy father and mother, to follow thy loue: nor giue them perpetuall sorrow, to giue thy loue the short pleasure of thy selfe. Neither wish rather to farewell in thy body, then in thy soule: neither thy body to be in ioye, & thy soule in woe: neither giue an eare rather vnto an vnthriftie tale, then a vertuous: nor beleeue the minister of the deuill, rather then the minister of Christ. For the pleasure is but short, and the paine euerlasting.

*How the mayd shal seeke
an husband.*

The 16. Chapter.

THe wise Poet *Virgil*, where he doth bring in king *Latinus*, and his wife *Amata*, talking togeather with *Turnus*, which should be their daughters husband their daughter also present, he maketh the mayd to doe no more but weepe and blush,

blushe, without speaking of woordes, whereby he signifieth, that it becommeth not a Mayde to talke, where her father and mother be in communication about her marriage: but to leaue all that care and charge wholly vnto them: which loue her as well as her selfe doth. And let her thinke that her father and mother, will prouide no lesse diligently for her, then shee woulde for her selfe: but much better, by the reason they haue more experience and wisdom. Moreover, it is not comely for a mayde to desire marriage, and much lesse to shewe her selfe to long therfore. It was a custome in old time among the *Romanes*, while that chaste worlde lasted, which was the example of honestie, that when a mayde was first marryed, and brought into her husbandes house, she should not goe in at his doore her selfe, but be taken vp and be carryed in by other: as a token, that shee came not thither with her good will, where shee shoulde loose her virginity. Therfore when the father and mother be busie about their daughters marriage, let her help the matter forward with good prayer: & desire of Christ with

pure affection, that she may haue such an husbände, which shall not let nor hinder her from vertuous liuing, but rather prouoke, exhort, and helpe her vnto it. And the fathers on their partes, let them cal to remembraunce, the saying of *Themistocles* the noble man of *Greece*, which when hee was asked of one whether hee had leauer marrye his Daughter to a riche ill man, or to a poore good man, made aunswere againe : I had leauer haue a man without money, then money without a man. Also let him remember the doing of *Pittachus*, the wise man of *Mytilena*, which when a young man that had choice of two wiues, the one of great substance and kinne, the other equall vnto him selfe of riches and byrth, asked him counsell, whether were better to marry : the wise man bad him goe to children playing. Now had the children a play, wherein they were wont to singe and repeat often these wordes. Take to thee thy peere : wherby they meant, that most wisdome was for euery man to doe so. It is a great charge for a man to seek an husband for his daughter, neither it ought not to be gone about negligently.

It

It is a knot that can not be lightly loosed, onely death vndoeth it. Wherefore the Fathers and Mothers, procure vnto their daughters, either perpetuall felicitie, if they marrye them to good men, or perpetuall miserie, marrying them vnto ill men. Here is much to be studyed, and great deliberation to be taken, with good aduysment and counsell, afoze a man determine ought. For there is much wearines in marriage, and many paines muste be suffered. There is nothing but one, that shall cause marriage to be easie vnto a woman: that is, if she chaunce on a good and a wise husbände. O foolish friends, and maydes also, that set more by them, that be fayre, or rich, or of noble byrth, then them that be good: and caste your selues into perpetuall care. For if thou be married to a fayre one, he wil be proud of his person: and if thou marrye to a rich one, his substaunce maketh him stately: and if thou be married to one of great byrth, his kindred exalted his stomacke. Now if thou marry vnto one for his fayrenes, which hath neither reason, nor vertue, nor any droppe of wit, as it is oft prooued by experience, as the wise

mā of *Greece* saith by these goodly *Tunes*,
where bee foule hostessis: by like reason
thou mightest marry an image or a pain-
ted table. Canst thou finde in thy heart
to bee a fooles wife, for his goodes: then
mightest thou as wel desire to be married
to anye image of golde. Wouldest thou
bee married vnto a gentle man borne,
which is of filthy and naughtie liuing,
for his blood, as well then thou mightest
choose the image of *Scipio* or *Cesar*. And
in very deed it were better to be married
vnto an image, or a pycture, or to a pain-
ted table, then to bee married to a vici-
ous. or a foolish, or a brainelesse man.
Wherefore I may better compare them
vnto asses, or swine, or Lyons, or Wolves
then to mad men. And in time passed, I
thought it had beene but a fable, that
men tel, how *Pacipha* the qucen of *Candy*
did lye with a bulle: and other as ungra-
tious deeds as that: which I haue heard
saye, other women haue done, but nowe
me thinketh them all likely inough to be
true, when I see women can find in their
heartes, to tumble and lye with vicious
and filthy men, and drunkards, and brau-
lers, and dawishe, and braineles, cruell,
and

and murderers. For what difference is
betweene them and asses, swyne, bozes,
bulles or beares? what madnes is it to
haue delight in such men, and to flee and
eschewe wise men, as *Plutarke* the *Phy-*
losopher sayth, and flee honest men and
good men, as warily as they would flee
from venemous beastes? wherefore it
was well and aptly spoken, that a coun-
trie man of mine sayd, that the nature of
women was in choosing men, like vnto
the female wolues: which among a great
sorte of males, take the foulest and worst
faoured: but men neuer cast any fauour
to a woman, but for some good profit,
either of substance, personne, or witte,
And women many times loue some men
because there is nothing in them worthy
to bee beloued. Whereby they declare
the more plainely, that they goe with-
out reason. Which thing I say, by some
that haue nothing to do with their rea-
son, but all gyuen and applied vnto their
bodie: Agaynst whome I haue spoken
sharply, because the dote, and fond good
yong men, and bring them to filthynes &
folly, when they wold faine please the wo-
men, and see they can not, except they go

wide from all conditions perteyning vnto men. For like as children, whiche bee giuen all vnto spozte and playe, neyther haue discretion for lacke of age to comprehend any deepe matter, haue onely in price and regarde those, that can handle theyr spoztes and pastimes the most aptly. So women set all vpon pleasures, and volupties, wantonnes and follie, thinke no man wise, but those that canne well conuey suche matters: and what so euer perteyneth to witte and sadnes, they count folly. So theyr discretion is blinded so sore, that they loue, esteeme and set by fooles, and count them for great wise men: and abhorre them that be wise in deede, hate, dispise, and loath them, and take them for fooles: in like maner as folkes that be sicke of a great ague, wene that sweete meat is bitter: and as sowes haue moze delite in mire and durte, then in sweete flowers. What hope shall wee haue of them, that haue so feeble discretion and so corrupted: For maydes that desire and wishe for suche husbandes, in whome be the externall gyftes of Fortune, which the people call good, nor haue no respecte vnto the inward goodnesse,

nesse, they be woꝛthie to feele perpétuall
soꝛowe, & to be punished foꝛ theꝝ errour
so long as they liue : because they dispise
that, that is the moꝛe noble and excellent
in deede, in comparison of that, which is
moꝛe vile and lesse woꝛth. O foolishhe
mayde, which haddest leauer haue conti-
nuall soꝛowe in goide and silke, then
haue pleasure in wollé cloth: which hadst
leauer be hated and beaten in rayment
of purple and riche colour, then be loued
and set by in a course garment of meane
colour. If thou haddest leauer haue that
other, take that thou hast chosen, noꝛ bee
not discontent with that, which thou hast
wyttingly taken with thine owne hands.
Moreouer, we haue harde tell of some
foolishhe husbandes, that they haue killed
their wiues, as *Iustina* a mayd of Rome,
beꝛne of noble blood, whom her father
and mother married vnto a yong man of
great possessions, but of small discretion
and wit: which when he sawe his wiues
white necke, as she was stouping to vn-
lose her shooes, fel straight into a suspec-
tion and ielosie ouer her, because of her
beautie: and with a sword cut her necke
in sunder: of whom was made this Epi-
taph

The Instruction of raphie following:

My cruell husbände to death hath me done,
 And with a svvord my necke in sunder cut.
 As I vvas stouping to vntie my shone,
 And to pull out my pretie foote.
 And that beside the bed, where I vvas laide,
 VVith him not long before, O hard and cruell
 In that same place, wheras he had had, (minde.
 My maydenhead, to shevve him so vnkinde.
 Yet I neuer offende d, wherefore I ought to dye,
 Almyghtie God to recorde I take,
 And so novv slayne here I lye,
 Thus pleased Fortune mine end to make.
 But fathers al, example take by me
 Iustitia, as vwarely as you can.
 If yee loue your daughter tenderly,
 That you ne marrie her to a foolishc man.

Fathers and mothers which marrye
 their childzen vnto good and vertuous
 mates, doe not onely prouide well for
 them, but also for them selues. For they
 get them such sonnes and daughters in
 lawe, that shall be succoure and ayde vn-
 to them in their olde age: And if they
 be naughty and vngentious, they prouide
 them of enemies. Now of the son in law,
 we haue an example in the gospell: For
 saint

Saint *Peters* mother in lawe, when shee lay sick of a great ague, was made whole of our *Lorde*, at the instance of her sonne in lawe: Such it was to haue so good a sonne in lawe, that *Christ* disdayned not to take vnto his disciple. And of the daughter in lawe, wee read an example in the booke of *Ruth*: that when *Noemy*, came home into *Iurie* her owne cuntrie, out of the land of *Moab*, her husband and her sonnes being dead, & bzought with her, her two sonnes wiues, of whome the one called *Orpha* by name, retourned againe to her owne cuntrie and frendes, but *Ruth* kept still with her mother in law, and both cōforted her with words, and nourished and kept her with her labour: in so much that *Noemy* founde in *Ruth*, both the loue of a daughter, and diligent seruice of a sonne. *Noemy* had bin a wydowe and deserte in deed, if she had had no better a daughter in law then *Orpha* was: but in as much as she had *Ruth* she was not al destitut of childrē neither had ro cause to name her self *Mara*, y is to saye, bitter, as her mind was to be named. Also after y *Ruth* had bozn the *Prophet Esay* by her second husbände called
Booze,

Booze, women did make as great semblance of gladnes vnto *Noemie*, as though she had had of her owne daughter or her owne sonne, not onely one newew, but as though she had had seuen sonnes her selfe: For they sayd to her in this maner. There is one bozne nowe of thy daughter in lawe, which shall loue thee and be better vnto thee, then though thou haddest seuen sonnes. Nowe afoze I make an end of this booke, I will answere vnto a madde and a frantike opinion, which both maydens and wiues haue, and all the comunon people in generall, that thinke it is expedient for maydes, that are come to lawfull age of mariage, to be seene ofte abzoade among people, goodly and pykely arayed, and to keepe company and communication with men, to bee eloquent in speech, and cunning in daunsing and singing: yea and to loue hym afoze hande, whome they intende to marrie: for so they say, they shall the moze lightly meete with a bargayne. A man might make answere to all this at once, but I wil examine it from point to point to content not onely the mindes of wyse men, but also of them that be rude and ignozant.

ignoꝛant. What wise man, I praye you, woulde euer counsaile this thinge, knowing, that ill is not to bee done, that good may come thereof: and especiallꝛ where the yll is euident inough, and the good neyther certaine noꝛ custumed to follow commonly vpon the deed. Wherfoꝛe if the mayde can gette no marriage, except shee infect her mynde, and ieopard her honestꝛ on this fashon, it were better neuer to marry: oꝛ els to marrye onelye Chꝛist, then to mary first vnto the diuell, that shee maye bee married to a man afterwarde. Now, two thinges there bee, the most pꝛecꝛious that a woman canne bꝛing with her to a man, honestꝛ of body, and good fame: noꝛ there is no man so foolish and mad, neither so set vpon beautie and couetousnes of goodes, neither so vngratious and so vnchꝛistie of lyuinge, but hee will bee content with any wife, hauing these two: which if she lacke how can hee bee content: Then would I wit whether mayde is the moꝛe lykely to bee of good fame and behauiour, whether she that bideth moꝛte at home, oꝛ shee that walketh much abꝛoad: At home there is none occasion of euill, and foꝛth abꝛoad,

euery

euery place is full. And of her that tarieth at home, no man maketh question or argumēt: But of her that walketh much about: euery man will say his opinion: where among so diuers sentences, a maid shall soone catch a blot, which wil sticke in no place moze sooner then on a mayd, neither woyle to gette out. Or which of them two do men set moze by: And whether wil they thinke of most honest demeaner, her that they see eyther neuer, or but seeldō, or her whom they meete in euery corner. Verily I thinke they wyl not beleue, that she keepeth her honestie very well, that walketh so ofte forth. And as for prouiding of her mariage, I thinke it shoulde be moze profitable for her, to be harde tell of, then seene. For a mayde that is ofte in sight, shall chaunce either to say or doe, that may displease him that should haue her or some of them that be of his counsell: or that he giueth credence and trust vnto. Whereby many tymes mariages be broken, euen in the poynt of making. And where as they speake of clothing, wherewith to make her gaye, if she be married but for that, shee muste needes be hated, when shee
is

is without them . For she must needes sometimes lay away that weede , and be with her husbände at home in meane arraye. For commonly , as we greatly like them , in whom we finde any speciall goodnes, that we looked not for, likewise we hate them as soze, that disapoynt our hope of any good bountie . For if thou seeme piked and proper vnto thy spouse, and art not so in deede, after that he hath taken some great hope of thy beautie, he muste needes hate them, when he seeth him selfe disapoynted. Howeouer I could name both in this countrie and in mine owne, diuers maydes, whiche coulde neuer get mariage , because that men were abashed of theyr costelye apparell. What say they ? this woman would spende vp all her mariage good in one gowne , or one brouch. Therto by ouer richly apparelled, maydes be reckened light. And as for those that keepe much company with men, what man is there, that wil not suspecte yll by them: Or what husband shal she finde so patient, that will be content to haue his wife to company skyll & common with me: or would not rather haue such one , as would moze gladly cōpanie
with

with her husbände alone, then with a great multitude of men: Where one shall tempt her minde with eloquence, an other with comelines of person, some with beuty, some with liberality, & some with noblenes. For as for maydes to be eloquent of speach, that is to saye, great bablers, is a token of a light minde and shrewde conditions: in so much that hee that shall marry her, shall thinke he hath a serpent and no wife. For young men will praise her vnto her face, that is full of talke, and a iolly daunser, and full of merry conceites and play, and pleasant, and call her well mannered, and well brought vp, all to haue her at their pleasure, but none to marrye her: and all beleeue that they maye quicklye obtayne their purpose of such one: but neuer a one will be glad to haue such one to his wife, that he seeth is aplying vnto euery mans will: they praise for the time all that she doth, because they haue delight therein. But and the foolish maydes could heare what men speake afterwardes amonge them selues one vnto an other, without dissimulation: then should they know in deed how hartely they praysed them, and
liked

liked them: they should vnderstand then,
 that when the men called her mery conceited,
 they ment they were bablars, and chatters:
 and whē they called them lustie tyters, they ment
 they were lyght minded: and where they called
 them wel nurtred, they ment they were wanton.
 But some would say here, yet by these meanes
 they come by marriage. I graūt, in deede some
 do: but the most part doe not. For both inoe
 be married, and that also vnto better husban-
 des, that neuer goe about to tempte any mē,
 the which whē they see thē selues begiled
 with the women, they kyll them vp with
 yll intreating. And this the mayde may be
 sure of, that she shall neuer haue good life
 with that husbände, which she hath gotten
 by wyles and craftes. Or if there be any
 man so mad or foolishe, that had leauer
 haue such a woman to his wife, then one
 that loueth solitarines, and is sad both of
 behauiour and apparell, and mylde of
 cheare: such a man woulde not I mary
 my daughter to: for he must needes loue
 lewdnes and vice, that setteth more by
 such knackes, then by vertue & goodnes.
 Nowe will I speake a fewe wordes of
 R loue,

First is my Goodness: with the

loue, the which doteth all maydes for the most part, and descetneth them greatly, & bringeth to much mischief. For it doth not become a mayde to make any signe, that she would faine be married, or that she loue any yong man to wedde. For if she loue him afore, or she haue him, that it be knowen, what shal he thinke, but that she will as lightly loue an other as she hath done him, whom as yet she ought to shew no loue vnto: neyther he will beleue that she loueth him alone, seeing there is as great cause to loue other. And if he should marrie her, he wil thinke she will haue as good minde to other, as himselfe, when she is so light of loue. Let euery body excuse the matter as they will, but in very deed, euery woman, that loueth any man beside her husband, is accursed, if she haue to do with him: and though she haue not, yet is she an harlot in minde. And there hath been many that haue loued so outragiously, that they haue beene obedient vnto the pleasure of those men, whom they hoped should be their husbands: And afterwarde y men haue dispised and cast them vp: which in my minde was well and wysely donne. For they be vnwoo-
thie

thy for to be married, that dare shewe an
an example vnto those men, whome they
shoulde haue, howe well they can finde
in their hart to lye with a man, y is not
their husband. For by likelihoode they
will both doe that same with other men
afoze their mariage, and in their mari-
age with their adulterers. There is no
day, whereon these things fall not out in
euery city, nor there is no woman so ig-
norant what is done in the city, but she
heareth tel of these things. I haue heard
tell in this country, that Mooers haue
bin forsaken for none other cause, but be-
cause there was no loue betwen the par-
ties afoze. For the yong Women sayde,
they coulde not loue them, nor finde in
their hearte to haue them in marriage,
whome they loued not, nor knew befoze:
and this is a great vse they say, in *Candy*.
What neede is it to rebuke such mindes
with Wordes, which who so doth not
perceyue to bee vncaste, I holde her
far more naughty than they be. Now the
louest not thou thy husband, because he is
coupled vnto thee by Gods lawes and
Gods commandement, but because thou
art vsed to his loue befoze: so do drabbes,

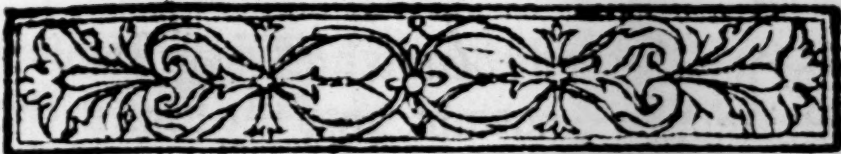
and harlottes, which for like cause loue they? louers: and thou art not far vnlike vnto those drabbes. And so it chaunceth vnto such women, euen by the punishmēt of God, that all y^e loue which they ought to keepe in their mariage, they spende it out afoze. Whereof this common saying came vp: that they that mary for loue, shall lead their life in sorow. For it chaunceth by many, that after the heate of loue is once past, there foloweth great hate, which thing oftentimes maketh wonder & talke among the people, when they heare tell how so great louers within. 3. or 4. dayes fall at debate, & begin to deuorze or the bzide cake be eaten. For it is no maruaile: for neyther the fire may lasse, that lacketh wood: neyther loue, that is not nourished with honest louing. For among y^el folkes, as *Cicero* saith, can be no sure frendship. Wherefore it is not expedient to make mariages by loue afozhād, neyther to couple and bind that most holy charitie with so fylthie & bzitel bands and yet much worse is it to make them to marrie by striuing, & hate, threathing: and sute: as when they goe to lawe together, the man for the woman, bearing her
in

in hande, that she is his wife: and the woman in like maner for the man. I neuer harde tell of moze foolishnes, then for a woman to labour to haue a man, against his will, with whom she shal both liue a twinne: and except he loue her, she shall liue in perpetuall sorowe. And loue must be gotten with fayre meanes, and not compelled: For he wil neuer be a sure frende, that is drawen & holden by force. What a madnes is it to begin that ordinaunce of holy loue with hate. I would not verily haue a seruant agaynst his will: much lesse a mate: neyther it is not good to compel a man agaynst his will: Nor, I woulde the woman should be married vnto him, except he desire her with all his hart: nor it becommeth not the maydes frendes to pray or labour for a mariage, or once to offer the mayde of theyr parte: but the man should seeke for mariage: and so it shoulde be done in deede, sauing that many ruleth and ordzeth all things. For now they be married vnto manye, and many marieth. And as *Senec* sayth, men drawe theyr wiues to them, with theyr fingers. And therefore we see so many scerie and vnluckie mariages, when both

the parties see them selues coupled vnto the money , and not vnto the man or the woman. Therfore both of them embrace and holde fast it. And as for the wife, the husbände kepereth her but as his concubine, and she him as an adulterer: neither loueth one an other , but for the filthie pleasure of lecherie : and els either hateth and enuieth other . But they that woulde keepe the nature of thinges, hole and pure , neyther corrupte them with wrong vnderstanding, should reckon, that wedlocke is a band and coupling of loue, beneuolence, frendship, and charitie, comprehending within it all names of goodnes, sweetenes, and amitie. Therfore let the mayde neither catch, and desceiue by subtiltie him , that should be her inseparable fellow, nor pull and drawe by plaine violence : but take and be taken by honest, simple, playne, and good maner, that neyther of them complayne with both their harmes: or say they were desceiued or compelled.

Here endeth the first booke of the
instruction of a Christian woman.

The



The Seconde booke of the
instruction of a christian
woman,

Of wedlocke.

The first Chapter.



THIS is no place here to reason either the lauds or dispraises of *Wedlocke*. Nor the old questions for to be touched: as, Is it for a wise man to wedde a wife? Nor the questions of our christian men, concerning wedlocke, single life & virginitie, and other, that saint *Augustine* and other doctours of our christian faith haue disputed, I knowe, there haue been some that haue soze rebuked wedlocke: and that not onely heritikes, as the *Manicheis*, that vtterly commaunded to absteyne from mariage: whose errours be cleane damned and banished: but also

also *Pagans*, which haue giuen iudgement of the whole kind of women, vpon certaine euill: ouer muche following the common gyle, which vpon the knowledg of a few, condemne the whole nation. So y *Carthagynenses* were defamed as false of promise: So the *Cilicians* as theeues and robbers: the *Romans* as couetous, the *Greekes* as inconstant and variable. The honest wiues ought to hate and blame the naughty wyues: as a shame and slander vnto all the kind. And truely no man durst euer so far dispraise womankind but hee must needs confesse, that a good woman is the best treasure, and most luckie and prosperous thing that can be. And as *Xenophon* sayth, shee is the greatest cause of mans felicitie. There is nothing more sweet then a good wife, saith the wise man *Theognis*: likewise *Xystus* in his sentences calleth her mans ioye. *Euripides* the Poet, which was sharply vexed with two naughty wiues, stuffed his tragidies with rebukes and raylinge on women, and he was named in a greek worde, the hater of women: yet neuertheless hee doubted not to affirme, y no pleasure was like theirs, y had good wiues.

And

And *Hesiodus* the Poet, a very enemye of womē, saith, that as nothing is moze vnfortunate then a man, that chaunceth on an ill wyfe: So likewise no greater felicitie and wealth any man may haue, then hath he that hath a good wyfe. King *Solomon*, which was beside him self for women, and of the mosse wise, made the most vnwise, often times as cursing his wicked deedes, hee fiercelye rebuketh women: But so yet y he sheweth playnly by whome he ment. For in his prouerbs he writeth, that an vnwise woman, and full of boldenesse shall lacke bread. And as a tree is consumed of the Timberwoyme, so (he sayth) is a man of an euil wife. But looke in the same booke, howe goodly and gay is the prayse of a good woman: of whome hee sayth thus: Noble is her husband in the gates: when he sitteth with the auncient Fathers of the earth. Fortitude and beauty shall be the rayment of an holy woman, and she shal laugh in the last day. She hath opened her mouth vnto wisdeme, and the law of meeknesse, is in her tongue, her children haue risen vp and called her the mosse blessed: and her Husbände hath commended

Iohn.2.

mended her. Many women haue gathered riches: but thou hast passed them all. These and manye other good wordes hath the wyle king spoken: which are approued and allowed of euerye wise man with one assent. Now I forze not for those disputations or more like sermons, that sharpe witted men haue made of wedlocke. For doubt lesse all learned men bid wed: which thing they did them selues. The seuen wise men of Greece were marryed first, and after that *Pythagoras*, *Socrates*, *Aristotel*, and *Theophrast*, both the *Cato's*, *Cicero*, and *Seneca*: because they wel perceiued that nothing was more after nature, then the coupling of Man and Woman: whereby mankinde beeing in sundry persons mortall, is made in altogether euerlasting: and whereby a man yeeldeth againe vnto his successours, that which he taketh of his predecessours: and as it were rendereth a benefite vnto nature. *Aristotel* in his morall bookes exhorteth wise men vnto marriage, not onely to the intent to haue children, but also because of company. For that is the principall and greatest vnitie y can be. For thus goeth the

the matter in deed: of that consideration and vniuersall friendship, wherewith all folks are knit togeather as bꝛethꝛen, descended of God one Father of all thinges: wherewith nature her selfe, that in all men is the same, bindeth vs togeather with a certaine charitie, moze neare is that friendship which is among folkes of one faith: and it is plucked moze narrowe by mans ordinance and lawe ciuil. For citizens fauour moze one an other, then they do forrains: & of citizēns our special friends are moze dear to vs: of them we loue best our owne kinsfolke, & of kinsfolk nothing is moze neare then the wife: whom the first father of mankind, as soone as he saw her sayd by and by, that it was a bone of his bones, and flesh of his fleshe. And when ther was yet neither Fathers nor Mothers, yet he gaue a law, as in y name of nature, saying in this wise: for her sake a man shall leaue both Father and Mother, and abyde with his wife. Who then can denye but that wedlocke is a thing most holy: Which God ordeyned in paradise, when mankinde was yet pure and cleane, with no spote defiled.

He

Genes. 2.

Math. 1.
Luke. 1.

Iohn. 2.

He chooseth it in his mother : he allowed it with his presence : and would doe his first miracle at the solemnitye of marriage, and there shew an euident token of his Godhead, vnto the entent he might declare that he was come to saue them, that were both lost by folkes so coupled, and bozne by folkes so coupled. But I wyte not heere of the prayles of wedlocke, wherevpon oftentimes most eloquent men haue made long Sermons. For I doe onely instruct vertuous women.

*What a woman ought to
haue in minde, when shee
marryeth.*

The 2. Chapter.

WHat tyme a woman marryeth, she should call to remembrance the beginning of wedlocke, and busilye consider in her minde and thought the lawes of it, and so shee ought to prepare her selfe, that so holy an ordinaunce, first vnderstood, she may afterwarde fulfill it. After that God the Prince and maker of
this

this excellent worke, had brought man into this worlde, he thought it vnconuenient to leaue him all alone, and so ioyned to him a liuing creature, moſte lyke vnto him of minde and ſhape: with whole conuerſation and compenable wordes, he might ſweetly ſpende his tyme, and alſo becauſe of generation, if it pleaſed him. And in deed wedlock was not oꝝ dained ſo much foꝝ generatiō, as foꝝ certain company of life, and continuall fellowſhip. Neither the name of huſbande is a name of bodily pleaſure, but of vnitie and affinitie. God led the woman to the man: which meaneth none other thinge, but that God him ſelfe was chiefe author and maker of wedlocke. Therefore Chriſt in the Goſpell calleth them coupled of God. As ſoone as the man looked vpon the femall of his kinde, he beganne to loue her aboue all thinges, and ſayd, Now is this a bone of my bones, and fleſh of my fleſh. And for her a man ſhall forſake both father and mother, and abide with his wife: and they ſhall be two in one fleſh. Where it is ſayde in one fleſhe, it is to be vnderſtood one fleſh, and fleſhe after the property of the Hebrew

Genef.2.

Math. 19.
Math. 10.

Genef.3.

Hebrew speech signifieth mankind both man and womā. So that they which first were two, man and woman conioyned in wedlocke, he made one. This is the merueuellous mystery of wedlock, so to mingle and to couple the man and the woman, that two shall bee made one. The which thing also it hath done in Christ and the Church, as teacheth *Paul* the apostle, which no power saue only Gods power might bring about. Of necessity that thing must be most holy, at which God is so specially present. Therefore what time a woman commeth hereunto, she should not suppose, that she commeth to daunce, play, & feast, but must ponder higher thinges in her minde. God is the ouer-seer, the Church is the mediatrice in marriage. For which cause that thing that is ioyned and fastened together by so high authoritie, Christ suffereth not either to be broken or loosed of any mortal creature, saying in his gospel: That God hath ioyned together, man may not deuide. Nowe if it bee not lawfull to loose it, and that knot is not to be vnknit with mans hands, which God hath knit: Lykewise no man ought to open that thing,

Math. 19.
Marke. 10.

thing, which is shut with the Keye of *David*: which allonely that immaculate *Abac.3.*
Lambe hath in keeping. Nowe then
 strayght in the beginning, thou y art an
 honest Woman, appoynt thy selfe, that
 thou mayest in such wise binde him vn-
 to thee with loue, whome *G D D* by
 this holy Ordinaunce hath ioynd vn-
 to thee: that the bande maye bee ea-
 sy and light. Noz neuer desire that knot
 to be unknitte: noz cast not thy selfe and
 him both that is knit with thee, into
 greefe without ende, and perpetuall mi-
 sery. For a great part of this matter re-
 steth in thy hand: either with pure chasti-
 ty, meekenes, butum vsing of thy selfe, to
 haue thy husband pleasaunt & louing to
 thee, & to lead thy life wealthfully: or else
 with thy vices of minde & bodye, to haue
 him froward & crabbed, and to ordain for
 thy selfe grievous tormēt, which by death
 shall not be ended. Thou shalt toile, thou
 shalt weepe, thou shalt be troubled, thou
 shalt curse the day that euer thou were
 ioynd vnto him, thou shalt curse him
 that thee begat, and her that thee bare,
 & al thy kin, yea, and al them y any thing
 did in thy mariage, if thou through thine
 owne

owne vices cause the husbände to hate thee. But on the other parte, if thou by vertuous liuing and burminnes, gyue him cause to loue thee, thou shalt be mylres in a merry house, thou shalt reioyce thou shalt be glad, thou shalt blesse the day that thou were marryed vnto him, and all them that were helping therevnto. The wise sentence sayth: a good woman by lowly obeisaunce ruleth her husbände. *Plinius* the yonger, when he had a wife as his mind desired, he was milde and gentle vnto her againe, and thanked *Hispula* his wiues aunt, both for his own and his wiues sake, saying: I thanke you that prouided me of her: and shee thanketh you because you gotte her me, and as it were haue chosen the one vnto the other. Aboue all this, the first and as I suppose onely Chapter of the lawes of wedlocke, that they shall bee two in one person, is the very grounde of wedlocke, and the bond of the most holy fellowship. Wherefore if a woman direct all her thoughtes, her woozdes, and her deedes vnto this point, that is, to keepe truelye and safely the purenes of wedlocke, shee can not but liue well and vertuouslye.

There.

Therefore an honest and a chaste woman ought euer to haue this in mind. Therefore she shall study both daye and night howe shee maye fulfill this lawe, and to expresse and shew it in deed: trusting verily herevpon, that whatsoeuer shee be that fulfilleth this lawe, that is to saye, that reckoneth her selfe and her husband all one person, and so liueth, that she may both be in deed, and appeare to be al one with her husband, she can lacke no kinde of vertue: and she that doth not so, shall haue no vertue at all. **O** reuerent power of the diuine word, which in thre words hath comprehended as much as mortall men goe about to expresse: noz yet can not with long sermons. **W**herefore I will make none other lawe of marriage: for onely this is sufficient: onelye this contayneth as much as either mans wit can conceiue, or mans eloquence can vtter. Therefore the woman shal not beleeue my fantasie, but the firste father of our kinde *Adam*, or rather obey *Christe*, commaunding in the Gospel of *Mathew*, that they shall be two in one person. And then hath she fulfilled all the duetype of a vertuous wife. This one precept of God
D might

might haue eased me of all laboz of wri-
ting, if that it had entred so deepe into
womens hartes y they might both haue
well perceiued it, and beare in mind, and
executed it. But now to the intent that it
may sticke moze fast, & grow moze surely
it must be turned & handled many waies,
and be made in many fashions, and so be
set afoze their eyes and taught vnto the,
that they may both take and keepe it the
better. Notwithstanding a wise woman
shall remember, that all that euer I saye
is but one pzecept, as it were one man
in diuers apparrell.

*Of two the greatest points
in a married woman.*

The 3. Chapter.

AMong all other vertues of a married
woman, two there ought to bee most
speciall & greatest: the which onely if she
haue the, may cause marriage to be sure,
stable, durable, easie, light, sweete, & hap-
pie: and againe, if the one bee lacked, it
shall be vn Timer, painfull, vn Timer, and
intollerable, yea and full of misery, and
wret.

wretchednes. These two vertues, that I
meane, bee chastitie and great loue to-
ward her husband. The first shee must
bring w. th her forth of her fathers house
The second she muste take after shee is
once entred in at her husbandes doore,
and both father and mother, kinsfolkes,
and all her friends left, she shal reckon to
find all these in onely her husband. And
in both these vertues she shall represent
the image of the holy Church: which is
both most chaste, and most faithfullly doth
keepe troth and promise vnto her spouse
Christ: which beeing solicited, and labo-
red within of so many woers, that is to
say, christian folkes, that haue been com-
mon heretiques, and besieged without of
Pagans and Iewes, yet neuer hath been
won nor corrupted: and hath euer recko-
ned all her good and treasure to rest in
her onely spouse Christ. A married wo-
man ought to bee of greater chastitie
then an vnmarried. For if that thou
then pollute and defyle thy chastitie, as
God forbidde thou shouldest, hearken I
pray thee, how manye thou shalt offende
and displease at once, with one wicked
deede: Howe manye reuengers thou
2 shalt

thalt prouoke against thee. They be so many and so hainous, that among some a man can make no difference, but I shall gather them without any order, and set them befoze their eyes. First thou offendest twoo, which ought to bee vnto thee both most in pꝛice, and most deare & best, that is to saye, almighty God, by whose meanes yee were coupled togeather, and by whose power thou haste made oth to keepe the purenes of bodye. And next vnto God, thou offendest thine husbände: vnto whom onely thou hast giuen thy selfe: in whom thou breakest all loue and charitie, if thou once be defiled. For thou art vnto him as *Eue* was vnto *Adam*: that is is to say, his daughter, his sister, his companion, and his wife, and as I might say, an other him selfe. Wherefoze thou desperate woman that hast abused thy selfe so, thou farest in like manner as though thou hadst strangled, destroyed or murthered thy self. Thou hast broken the greatest bande that can be in the worlde: thou hast broken thou false woman, the most holy band of temporal law: that is to say, thy faith & thy troth, which once giuen, one enemy in the fielde will keepe

keepe to an other, though he should stand
in danger of death : and thou like a false
wretch dost not keep it to thine husband,
which ought to be moze deare vnto thee
by right, then thy selfe. Thou defilest the
most pure church, which helpt to couple
thee: thou breakest worldly cōpany : thou
breakest the lawes: thou offendest thy cō-
try: thou beatest thy father with a bitter
scourge: thou beatest thy sorrowfull mo-
ther, thy sisters, thy brethren, thy kinsfolks,
aliances, and all thy friends: thou giuest
vnto the cōpany once an example of mis-
chiefe, & castest an everlasting blot and
shame vpon thy kin: thou like a cruel mo-
ther, castest thy childre into such a neces-
sity, that they can neuer heare speake of
their mother, without shame, nor of
their father without doubting. What
greater offence can they do: or what grea-
ter wickednes can they infect the selues
withall, that destroy their countrey, & pe-
rish al lawes & iustice, and murther their
fathers & mothers, and finally defile and
marre all thinges, both spirituall & tem-
poral: What good man, or God, thinkest
thou can fauoure thee, that doeste so?
All thy countrey folkes, all rightes and
lawes,

lawes, thy cuntry it selfe, thy parentes, all thy kinsfolke, and thine husband him selfe shall condemne and punish thee: almighty God will auenge most rigorously his maiesty so displeased and offended of thee. And know thou this woman, that the chastity and honesty, which thou hast is not thine, but committed, and betaken vnto thy keeping by thine own husband. Wherefore thou dost the more wrong to giue away that thing, which is an other bodie, without the owners licence. And therefore the married woman of *Lacedemon*, when a yong man desired of her y vn honest thing, answered him: I would graunt thee thine asking, young man, if it were mine owne to gyue that thou askest: but that thing, which thou wouldest haue, while I was vnmarrried was my fathers, and now is myne husbandes. Shee made him a merre and a wise aunswere. But *Saint Paule* speaketh full wisely for the monition of good women, where he teacheth the Church of God, saying: A woman hath no power of her owne body, but her husbande. Which saying ought so much to keepe a woman, except shee be too vngracious, from

from all filthy actes, that Saint *Augustine* doth not allowe perpetuall chastitye in a married Woman, without her Husbände bee contente with the same. Wherefore there is an holy man, whether it bee Saynt *Ierome* or some other, I wote not well, that dispraiseth one *Celantia* a vertuous Woman and a good Wife, because shee auowed perpetuall chastitye without her Husbändes consent. For a Woman hath no power of her owne bodye, no not vnto the goodnesse of continence. Nowe then let euerie woman consider what lycence she hath that whyle vnto the naughtinesse of misbehauing her body, shee is discommended of chastity, her husbände not being of counsell. Now then, what shall she haue, that comitteth adultery against her husbands will? Heare what wordes this holy man sayth: But this I haue vnderstood also, which troubleth and grieueth me not a little, that thou hast taken vppon thee that good purpose of chastity, without thine husbändes will, cleane contrary to the commaundement of the Apostle: which in this case commaundeth, not onely the Wyfe to bee sub-

1. Cor. 7.

iecte to the husbāde, but also the husbāde to the wife. The wife saith he, hath no power on her owne bodye but her husband: Likewise the husband hath no power of his owne body, but his wife, and thou as though thou haddest forgotten the bonde of marriage, noz remembryng thy bargeine & promise, haste made a vowe of chastitie to God, thine husbāde unknowyng, but it is ieopardie to promise that, the which is in an others power. And I can not thinke that gift very pleasant vnto God where one giueth away that, which pertayneth vnto two. Thus sayth this holy man, which if hee take vp so sharpely this vertuous woman for an holy thing giuing, which was not in her power for to geue, what wordes suppose ye, woulde he vse, in rebuking a wicked or a filthie deede? And that thou mayest vnderstande moze playnely, howe great a vice adultery is reckened, both of God and man, Chzist in his Gospel wher he would that men shall keepe theyr wiues, noz deuorse from them for none occasion: yet he doth except adultery. Therefore a mā must be content with his wife, though she be a drunkarde, though she be
irefull,

Math. 19.

irefull, though she be shewde, a wasser, a glotton, a vacabonde, a skoulder, a rayler, onely an adulterer is at a mans libertie to forsake . Also the other vices be displeasing in deede , but yet they may be suffered : but she that breaketh the promise of wedlocke, is intollerable. Wherefore *Homer* the poet, among the cursings and bannings that he giueth vnto certayne men, putteth this for one of the sorest : I pray God (sayth he) theyr wiues mought meddle with other men . Also *Iob* prayeth that if euer he lay in waite to do his frendes displeasure, this misfortune might light vpon him : saying : I pray God my wife may be an other mans harlot: & other men might lie downe vpon her. And these poyntes did not onely holy christian womē vnderstand, but also pagans : of whom there were some, which after they were corrupted, thought them selues vnworthie for to liue, as *Lucrecia*, wife vnto *Collatine* , whose acte is most famous , for the maruailous loue that she hadde vnto chastitie , and many moe , which least they shoulde lose theyr chastitie, perished them selues . What time the Citie of *Athens* was wonne
by

by *Lysander* the king of *Lacedemon*, & 30 tyrants were set to gouern the City, and they ruled most proudly and hautilly, and derided and mocked the honesty of many women, the wife of *Niceratus* slewe her owne selfe to escape, that she shoulde not be at their filthy pleasure. Also the wiues of *Almans*, of whom *Cayus Marins*, had slain an infinit multitude, desired him, & they might be giuen vnto the religious maids of *Rome* called *virgins of Vesta*, saying, they wold liue as chastly as they shoulde: which thing when they coulde not obtayne of that hard stomacke of *Marins*, all in the nighte next ensuing hanged them selues. Also in the warre, which the people of *Phoces* had with the *Thessalians*, and the *Thessalians* came into their Country, with an incredible power, *Deiphantus* the cheefe captain of the *Phoceante*, counselled the people to goe against their enymies: but as for children, their wiues, and aged men, with other, that were not able to bear harnesse, to shutte them vp in some secreete place, and to bring them plenty of Wood and straw, that and if the hoste were ouercome they ther might burn themselves.

Nowe

Nowe when mosse parte of the people consented to the same: there rose vp an aged man, which sayde, It were well done to wit the Womens will in that matter: that if they agreed thereto, than shoulde it so be: if not, hee sayde it was vnrasonable, to appoint them suche a thing agaynste their will: wherevppon the Women were examined, which answered altogether, that they were very well agreed, with *Deiphantus* counsayl, and also gaue him greate thanks, because hee had so well prouided for the safegard of them and of their Country: and vppon this purpose they were conueyed into a secrete place. Now be it the *Phocians* returned agayne with the victorie: nor I doubt not, but it was thorough the behauiour of the good women. And thus did Pagans, which liued in the obscuritpe and darknesse of ignorance. Wherefore Christian folkes may be the more ashamed, which bee redeemed with the bloud of our Lorde, washed with baptisme, instructed with doctrine, and illumined with light.

How

*How she shall behaue her
selfe vnto her husband.*

The fourth Chapter.

IT were a long matter and hard to expresse, and thereto wonderous if I should rehearse euery poynt of the wiues dutye vnto her husband: Our Lord comprehendeth it in the gospell with one worde. Therefore let vs remember, how we haue sayde befoze, that shee is as one body with her husband. Wherefoze shee ought to loue him none otherwise then her selfe, I haue said befoze, and oft shal againe: For this is the greatest vertue of a married woman: this is the thing that Wedlock signifyeth, and commaundeth that the wife shoulde reckon to haue her husbande for both Father, mother, brethren, and Sytters, like as *Adam* was vnto *Eue*, and as the moste Noble and chaste Woman *Andromache* sayde her Husband *Hector* was vnto her in these wordes:

Thou art vnto me both Father and Mother,
Mine own dear husband, & welbeloued brother

And

And if it bee true that men do say, that freendship maketh one hart of two: much moze truely and effectually ought Wedlock to doe the same, which farre passeth all manner both friendship and kinred. Therefore it is not sayde that Wedlock doth make one man, or one minde, or one body of two, but clearelye one personne. Wherefore the wordes that the man spake of the woman, saying, for her sake a man should leaue both Father and mother, and abide with his wife: the same wordes the woman ought both to saye and thinke with moze reason. For although there be one made of two, yet the woman is as Daughter vnto her husband, & of nature moze weaker. Wherefore shee needeth his ayde and succour. Wherefore if she be destitute of her husband, desart, and left alone, she may soon take hurt and wrong. Therefore if she be with her husband, where he is, ther hath she both her country, her house, her Father, her mother, her freendes, and all her treasure: of the which thing *Hipsicratea*, wife vnto *Mithridates* the king of *Pontus*, gaue good example, which followed her husband in mans apparell when hee was

was beaten and driuen out of his lande, fleing still from one place vnto an other, not hauing, where to resort or abyde, and wheresoeuer hee was, shee accompted there to bee her ryches, her Realme, and her cuntrie. Which thing doubtles was the greatest comforte and of his sorow & aduersity. *Flaccilla*, wife vnto *Nonius Priscus*, and *Egnatia Maximilla* wife vnto *Glitio Gallus*, both followed their husbandes out of their cuntrie, when they were banished, with great loss of treasure and possessions: And they reckened their husbands farre aboue all those vnto them wherfoze their names were had in great honoure. Also *Tauria* deserued no lesse commendation, which when her husband was outlawed, hidde him vp betweene the seeling and the rooff of her chamber, no mo of counsaile but one mayd and herself: and so saued his life with her owne great ieoperdie. Also *Sulpitia* wife vnto *Lentulus*, when her mother *Tullia* watched her diligently least she should followe her husband, that was banished, she gotte vpon her pooze rayment, and so with two maide seruants, and as manye men, stale away and came to her husband: noz refused

sed to banishe her owne selfe for his sake,
that her husbände might see in his out-
lawry her faithfullnes toward him. And
there haue bin verpe many, that had lea-
uer bee in ieoperdie them selues, then
their husbands shold. The wife of *Fernan-
do Gonsalis* the Earle of *Castile*, when the
King of the Legion of *Germany*, which
is a Citie in the part of *Spayn* called *Af-
rury*, had her husbände in prison, she came
vnto her husband, as it were to visit him
& there counsailed her husband to change
rayment with her, and steale his waye,
and leaue her in the ieoperdy that should
falle: and so hee did. Therefore the King
woundzing vpon that great loue of hers
toward her husband, praied God to send
him and his childzen suche wiues, and so
let her go againe to her husbände. There
was also another of the same kinred,
which was married vnto a certaine
king of *England*, that what time her
husbände in *Warre* against the *Syri-
ans*, had caught a great wounde in his
arme with a venomed sworde, and so
came home into his owne country, nor
could neuer bee healed except that
venome and matter were sucked out:
The

The king seeing that whosoever should do that deede, were in ieopardy of their life, would suffer no man to take it vpon him. Wherefore in the night when hee was asleepe, his wife loosed the bands of the wound, first her husbande not perceyuing, and afterwarde dissembling, and so by little and little sucked and spitted out the popson, and prepared the wound curable and ready to the physition. Wherefore I am very sozy that I haue not the name of that noble woman, which were worthy to bee commended with moste eloquent prayles. How be it, it is not vnspoken of, for it is reade in the actes of *Spaine*, which *Rodericus* the byshoppe of *Tolet* did write: from whence I shal once translate with honourable mention of her. Likewise vpon a season, men of *Tyrhena* came a great many out of their ysle vnto *Lacedemon*, whome the *Lacedemonians* suspected to go about some subtilty, and thereupon set them in holde, and iudged them to dy. Wherefore their wiues gat licence of the keepers for to go in vnto them, as it were to visite and comfort them, and there chaunged rayment with them, and so they in the *Womens*

mens rayment, and their faces couered, as the custome of the countrie was, escaped away, and left their wiues behinde them: whom afterwards with their children togeather they recouered againe, and put al the *Lacedemonians* in feare, as *Plutarke* wyrteth. Moreover *Admetus* the king of *Thessaly*, hauing a disease raining vppon him, which coulde neuer be healed without the death of an other body, coulde finde none that woulde gladly dye for his sake, but his wife *Alcest*. Also manye there haue beene, which after their husbandes death, would in no wise abyde on liue. *Laodamia*, after she had heard tell that her husbände *Prothesilans* was slaine at *Troy* of *Hector*, shee killed her selfe. And *Paulina*, wife of *Senec*, would faine haue died with her husband, and had her veines cut as he had, but she was letted by *Nero*, and holden againste her will, till her armes were bound, and her bloud stopped: nor she liued not many yeares after: and while shee was alieue, was so pale and so leane with sorowe, that shee was a wonder to euery man to looke vppon: and in all the state of her body shewed manifest tokens of the kind

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loue that shee had to her husband . The
 Daughter of *Demotion* , the chiefe man
 of *Areopagites* , a young mayde , when she
 heard tell of the death of her spouse *Le-
 osthenes* , shee slew her selfe : affirming
 that although shee was butouched , yet
 because shee was marryed vnto him in
 minde , shee should be an adulterer , if shee
 marryed vnto anye other afterwardes .
 Old wyters of stozies tell , that *Halcio-
 ne* would not abyde alpye after the
 death of her husbände *Ceyx* : and there-
 fore shee leapt downe into the sea . The
 fables of Poets , which were made to
 instruct our liues , adde moze vnto the
 tale , that they were chaunged into birds
 called *Alciones* : and so well beloued of
 the Goddesse , *Thetis* , that whensoever
 these Byrdes bylded , there is great
 calmnes in the sea , and fayre weather in
 the ayre : and that chaunceth yearly at
 certayne tymes . Wherefore those daies
 be called in Latine *Halcionii* , that is as
 you would say , the *Halcion* byrdes dayes :
 & that gift they say , that the Gods gaue
 for the great loue of that Woman to-
 warde her husband . *Euadna* , when shee
 kept the funerall of her husbände , shee
 leapt

leapt into the fire and followed her husbande. *Cecinna Petus* had a Wyfe called *Arria*, this *Cecinna*, when he had risen in battayle with *Scribonian* againste *Claudius* the emperour, and was brought to Rome, *Arria* desired the souldiers to let her waite vppon her husbande as a seruant: which thing when they would not suffer, shee hyzed a fishers boate, and followed the great ship. And within a few dayes after the death of her husband killed her selfe at Rome: and yet had shee a Daughter a lyue marryed vnto *Thrasea*, the most noble and wyldest man in his tyme. *Portia* daughter of *Cato*, Wyfe vnto *Marcus Brutus*, when her husbande was slayne, shee sought for her owne death: and when weapons were taken from her, shee thrust hotte coales in her mouth, and chooked her selfe. *Pantia*, Wyfe of king *Susius* kept her fayth vnto her husband beeing in captiuitie, and spende out all her goods for his lyfe: and when he was slayne in battaile, shee dyed voluntarilpe after him. The Daughter of *Iulius Cesar*, which was marryed vnto *Pompey* the greate, when one broughte

Upon a tyme home out of the field a coat
of her husbantes be blouded, shee suspec-
ting that her husbante had beene woun-
ded, fell to the ground into a swooning,
and almost dead : with the which afflight
of her minde, she fell to labour of child a-
foze her time, and so dyed. Also *Cornelia*,
the last wife of the same *Pompei*, sayde:
it was shame for a woman that could not
dye with onely sorow when her husband
was slaine. *Arthemisia* the queen of *Lyde*,
did drinke the ashes of her husbante, af-
ter his death , because for verie loue
shee woulde haue her owne bodye to bee
her husbants graue. These great things
haue I rehearsed, that women y be now
a dayes may be ashamed, which will not
endeuour them selues to performe other
more easie thinges. Wherefore their cru-
elty and wickednes is more intollerable
that can finde in their hartes to see their
husbantes lye in trouble , damage, and
worlde shame, and all the sorowe that
can be for a smal money, when they haue
inough in stoor to rid them out of daun-
ger. O hart more harder then any beast,
that canst suffer thy bloud, thy body, and
thine owne selfe on thy husbants part, to
be

be so vexed: doubtles the lawes y suffer
that iniquity, haue moze regard of mony
then faich or conscience. But this maner
hath been left vs of y Pagans, with ma-
ny other, which abyde moze surely in vs,
then the law of Chzist doth allow: which
commandeth vs to laye foozth beth cloa-
thing, mettall, & what treasure soeuer we
haue in stooze, not onely the wife for her
husband, but also one chzistiā man for an
other be he neuer so vnknown. wherfoze
let the woman vnderstand, that if she wil
not spende all her substaunce to saue her
husband from neuer so little harmes, she
is not woꝛthy to beare the name, neither
of a good noꝛ chzistian woman, noꝛ once
to be called a wife: neither I would that
she should loue her husband as one loueth
his friend, or his bꝛother: that is to say, I
will that she shal giue him great woꝛship
reuerence, great obedience, and seruice
also: which thing not onely the example
of the old woꝛlde teacheth vs, but also all
lawes, both spirituall and tempoꝛall, and
nature her selfe cryeth, and commandeth
that the woman shall be subiect and obe-
dient to the man. And in all kindes of
beastes the females obey the males, and

waite vpon them, and fawn vpon them, and suffer them selues to be corrected of them: which thing nature sheweth must be, and is conuenient to be done. Which as Aristotle in his booke of beasts sheweth, hath giuen lesse strength and power vnto the females of al kindes of beasts, then to the males, and more soft fleshe, and tender hayre. Moreover, these parts, which nature hath giuen for weapons of defence vnto Beasts, as teeth, horns, spurres, and such other, the most part of females lack, which their males haue, as harts & Bores. And if any females haue any of these, yet bee they more stronger in the males, as horns of bulles be more stronger then of lync. In all the which thinges Nature sheweth, that the males duty is to succour and defend, and the females to followe and to waite vppon the male, and to creepe vnder his ayde, and obey him, that shee may liue the better. But let vs leaue the examples of Beastes, which make vs ashamed of oure selues, without wee passe them in vertue, and lette vs ascende vpon vnto mannes reason. Nowe then, what woman will be so presumptuous and so haue

hawty, to disobey her husbands bidding, if she consider y he is vnto her in stead of father and mother & all her kinne, and y she oweth vnto him, al the loue & charity y were due to them all: An outragious and a foolish woman doth not consider this, the which is disobedient vnto her husbände, except peraduenture shee woulde saye, shee oweth none obedience, neither to Father nor to Mother, nor to none of her kinne. For if she obey them she must needes obey her husband: in whom by all rites, by all customes, by all statutes and lawes, by all precepts and commaundementes, both naturall, worloly, and heauenly, shee ought to account all thinges to bee. The woman is not reckoned the more worshipfull among men, that presumeth to haue maiestrie aboue her husbände: but the more foolish, and the more worthy to bee mocked: yea and mozeouer then that cursed and vnhappy, the which turneth backward the lawes of nature, lyke as though a souldier woulde rule his Captayne, or the Moone woulde stande aboue the Sunne, or the arme aboue the heade. For in wedlocke the manne

1. Cor. 11

Genes. 3

1. Cor. 14

1 Peter. 3.

resembleth the reason, and the woman the body: Now reason ought to rule, and the body to obey if a man will liue. Also saint *Paule* sayth: The head of the woman is the man. Heere now I enter in to the deuine commaundementes, which in stomackes of reasonable people, ought of reason to beare moze rule and vallew, then lawes, moze then all mans reasons, & moze then the voyce of nature her selfe. God the maker of this whole worlde, in the beginning when the worlde was yet but rude and newe, gyuing lawes vnto mankind, hee gaue this charge vnto the woman. Thou shalt bee vnder thine husbandes rule, and hee shal haue dominion ouer thee: The Apostle *Paule* teacher of the Christian wisdom, that is for to say, of the heauenly wisdom, woulde not haue the woman to rule the man, but commaundeth her in many places to bee subiect. *Peter* also, the Prince of the apostles, commandeth in this wise: Let all women be subiect to their husbandes, as holy women, trusting in our Lord. *Sara* was obedient vnto *Abraham* and called him hir Lord. Saint *Hierom* writeth vnto *Celantia* in this wise: Let the

the aucthoritie and rule bee referued vnto thine husbände: and bee thou an example to all thine house, what soueraignety they owe vnto him. Do thou pꝛooue him to be Lord by thine obedience, and make him great with thyne humillitie: For the moze honour thou gꝛuest vnto him, the moze honourable thou shalt bee thy selfe. For as the Apostle sayth, the head of a woman is the man. Nowe the hole body can no wher haue moze honoꝛ, then of the head, this saith saint *Hierome*. But foolish women do not see, howe soze they dishonest them selues, that take the soueraigntie of their husbādes of whome all their honour must come: And so in seeking for honour, they lose it. For if the husbāde lacke honour, the wife must needes go without it: Neither kinned, ryches, noꝛ wealth can abaile her. For whoe will gꝛue any honour to that man: whome hee seeth maistred by a woman. And againe, if thy husband bee honourable, bee thou neuer so lowe of byꝛth, neuer so pooze, neuer so vncemely of face, yett canst thou not lacke honour. For neyther beutie, kynred, noꝛ ryches made *Orestilla* honourable, after she was once
 maryed

1. Cor. 11

married to vngacious *Cateline*: nor po-
 uertie letted not *Salonia* to bee honoured
 of the Romans, which was wyfe vnto
 the wise *Cato*. But nowe that thou may-
 est better obey thy husbände, and do all
 thinges after his minde, first thou muste
 learne all his maners, and consider well
 his disposition & state: For there be ma-
 ny kindes of husbändes, and all ought
 to be beloued, honored, worshipped, and
 obeyed, but all must not be entreated vn-
 der one maner: For husbändes must be
 handled, as *Terence* speaketh, after the o-
 pinion of *Plato*, saying: Mans life is as it
 were a game at the tables. For if that
 chaunce of the dice, that is not for them,
 it must be amended by craftie playing:
 likewise in husbändes, if thou haue one
 after thine appetite, thou maiest be glad,
 and he is to be honored and obeyed: but
 if he be yll, eyther finde some crafte to
 mak him good, or at the least wise better
 to deale with. Nowe thy husband shall be
 eyther fortunate or infortunate: Fortu-
 nate I call them that haue goodnes ey-
 ther of minde or of body, or externall: In-
 fortunate I call those, that lacke any of
 these thre. They y be fortunate, do easi-
 ly

ly content they? wiues mindes: and those
that be infortunate, must haue delibera-
tion taken about the how be it, I woulde
they should rather sette they? loue on the
husbaude him selfe, that on his fortunes,
or els they shall loue both weakely, and
more vnstedfastly: and if fortune once flye
away, as she is wauering and inconstant,
she carieth away the loue together with
her. No? let them not loue goodly men
for their beautie, no? riche men for they?
money, no? men of great aucthoritie for
they? honour: for if they do so, then shall
they hate the sickely, the poore, and those
that beare no rule. If thou haue a learned
husband, learne good holy lessons of him:
if he be vertuous do after him: but if he
be infortunate, call vnto remembrance
the saying of *Pompeius* the great, a very
noble and a wise man, which when he
was ouercome of *Iulius Cesar*, and
came vnto the yle of *Lesbo*, to receyue
his wife, and flye away with her, she
seeing her husbaude beaten and ouer-
come, fell vnto the grounde halfe
deade for sorowe, to see her husbaude
haue suche a fall: whome *Pompeius*
lifting

lifting vp in his armes from the ground,
 and reuiued agayne, spake vnto her in
 this manner: My deere wife *Cornelia*,
 moſte ſweete vnto mee of all thinges, I
 wonder of thee ſo noble a woman, to bee
 ouercome in ſuch manner at the firſt
 ſtroke of Fortune: nowe thou haſt an oc-
 caſion to obtaine immortall honour: For
 as for eloquence, or learning in the law
 or feats of warre are no matters for wo-
 men to win worſhip by, her vertue ſhall
 only appeare if her husband be caſt into
 aduerſity, whom if ſhe loue and worſhip,
 nor loath his miſery, but entreate, as is
 becomming to do her husband, the worlde
 ſhall talke good of her perpetuallie.
 Wherefore it ſhall be greater honour to
 thee to loue *Pompeius* thus ouerthrowne,
 then when he was the Prince of all the
 Romans, and gouernour of the Senate,
 and Lorde of kings. For as for theſe
 things euery woman, be ſhe neuer ſo vn-
 gracious, can loue well ynough, but to
 fauour and loue him that is in aduerſity,
 there is the poynte of a good woman,
 Therefore that I am thus ouercome
 thou oughteſt to loue, as an occaſion to
 ſhewe thy goodneſſe. Wherefore if thou
 weepe

weepe and wayle for any thing as long as I liue, thou shewest thy selfe to loue that, which thou lackest and hast lost: and not to mourne for mee that am aliue. These and such other wordes hee spake vnto his wife at that time: which saying euery good woman shall ponder and consider in her mind nor vexe her selfe, if she chaunce vppon an infortunate husbande: neither hate nor despise him therefore: but rather contrary, she ought, if hee bee pooze to comfort him, and aduertise him to call vnto remembraunce, that vertue is the cheefe riches: and helpe him with such honest craftes as hee knoweth shall please him: and such as her acquaintance and freendes shall allowe: and as is becoming for a vertuous and an honest woman. But beware thou fall not into such a wicked minde, to will him for lucre of monye to occupy anye vn honest craftes, or to do any vn happy deeds, that thou mayest liue more delicately, or more wealthy, or go more gayly and gorgeously arrayed, or dwell in more goodly housing: and at fewe wordes, compel not him to vse any filthy occupation or dregery for thy welfare, nor to sweate and
to

to coyle, that thou mayest lye at ease. For it were better for thee to eat brown bread, and drinke clay and myrry Water, then cause thy husband to fall vnto anye stubberly worke, or stinking occupation, and exceeding labour, for to escape thy scolding and chiding at home. For the husband is his owne ruler, and his wiues Lorde, and not her subiect, neither the wife ought to craue any more of her husband, then she seeth shee maye obtayne with his heart and good will. Wherein, many women doe a misse, which with their vngodly crying and vnrasonable calling, crauing, and dulling vpon them, driueth them to seeke vnlawfull means of liuing, and to doe vngracious deedes, to beare out with all their gluttonye and vaine pride: And some be so out of all good reason, and contrary to all good vertues of their husbandes, that they spende out at large their substaunce and liuing. Which vice is the fowler, bicause that womankind pretendeth more vertue and deuotion naturallie then the mankind doth: if that she should forget her self, and cast away all holines for the loue of mony, and such wiues be sore rebuked

buked in holy scripture, vnder the per-
 sons of the wiues of *Iob* and *Toby*: which
 caste foolishlye in their husbandes teeth,
 that theire vertues and holy liuing was
 the cause of their aduersity: wherin they
 shewed greate wickednesse, and not on-
 ly folly: which did not beleue that the
 riches of vertue was farre greater, or
 that it stode in our Lordes power, to
 make most rich & welthy win a momēt,
 whosoever pleased him. What needeth
 a man any other Tyrantes to his mar-
 tirdome, then Wiues of such disposition,
 which pursue their husbandes for their
 good deuotion, being them selues with-
 out all deuotion, norz other wise, then
Nero pursued the Apostles, or *Domitian*,
Maximine, *Detius*, or *Dioclesian* did pur-
 sue other Christian folks in their time?
 And I suppose that this wise of *Iob* was
 left him to make him to make his aduer-
 sary moze painful, & to oppresse him y^e so-
 rer wth her mischieuous tongue. O cursed
 & wicked woman, that rebukest thy hus-
 band for his goodnes, which thing the di-
 uel himselfe durst neuer do, for he destroi-
 ed al the goods of *Iob*, slew his seruants,
 rydde vypp his Childezen oute of the
 world

Worlde, and filled him full of galls and
 scabbes: yet did he neuer rebuke him for
 continuing still in his good minde: but
 his Wife rebuked him therefore, that a
 man might see how much she was more
 bolde then the deuill. But let the wife
 trouble neuer so much, the husband ought
 to bee as glad thereof, as were the Apo-
 stles, that they were reckoned worthy
 to be put to rebuke for the name of our
 Lord Iesu: but thou good daughter, that
 wilt do well, shalt not withdraue thine
 husbande from goodnesse, but rather ex-
 hort him vnto vertue, though thou shouldest
 be sure to leese all thy goods. There-
 fore, that thou mayest obtaine the thing,
 which S. Paul speaketh of, saying, If
 the husband be an infidell, he shall bee
 sanctified by his wiues fayth. Remem-
 ber also the wordes of our Lorde, that
 there is no bodye that refuseth anye
 thing in this worlde for Christes sake,
 but hee shall haue much more for it:
 both in this worlde and in another.
 First these riches bee sure and certaine,
 which are kept safe from all chaunces,
 neyther wasted within, as metalles be,
 by rust and clothinge by mothes, nor
 without

1. Cor. 7.

Math. 19.

without as stolen by theeues. And also the prophet in the psalme sayth: that hee hath learned by long vse and by good experience, that neuer good man was yet destitute, nor any of his childezen lacked foode. And wee haue as it were an obligation of our Lorde in the Gospell, that we shall trust well on his beningnity, and vnderstande that our Father in heauen will finde vs all things, that we shall neede, if we seek for his kingdom, and the iustice thereof. Wherefore if thine husband be foule, yet loue his hart and minde, whereunto thou art married indeede. And if thine husbände be sicke, then must thou play the true wife, comfort him, nourish him, and make as much of him, as though he were neuer so whol, and so strong, and so shall he bee the lesse payned, if he see thee, as it were, take payne with him: and in a manner translate and shift part of his sicknesse vnto thy self. For she is no good wife, y is merry when her husband is sorowful: whol and lusty, when he is sicke and heauy. Abide thou still by his beds side, and lighten his sorow sometime with comfortable words, sometime with gentle fomentati-

Psal. 30

Math. 6.

ons. Touch thou his woundes thy selfe, touche thou his soze and paynefull body with thine owne handes. Do thou both couer and vncouer him thine owne selfe: take and beare away the chamber vessell with his water thy selfe. Noz abhoz not these seruices: noz put them not vnto thy seruautes, which will goe moze slowly about them, because they loue him not so muche. And when the patient perceiueth him selfe not loued, his sickenes increaseth. Nowe then shoulde a man cal those wiues good and vertuous women, that be so carelesse in theyr husbandes sickenes, that they can be well enough content with suche sleight seruices as her seruautes do about him. And some there be, that will nothing let theyr accustomed stations, and feastinges, and visittinge theyr gossoppes, noz bzeake any of theyr haunted pleasures, though theyr husbandes lye shutte by sicke at home, but that is no wedlock, but rather a poynt of Concubines, oz common harlots, which lie with men for theyr wages. Wherefoze should I be ashamed to name that, which the vngacious women shame not to do. For if thou thinke it maketh

keth no force , noꝝ order thy selfe other-
 wise in thine husbandes sickenes, then if
 it were but thy neighbour , thou art a
 foole to looke after that I shoulde name
 thee foꝝ a wife, when thou vbest no wiues
 guese. Foꝝ wouldest thou I should name
 thee foꝝ a wife, when thou vbest no wiues
 maners: Foꝝ should I call him a weauer
 that neuer learned to weaue, noꝝ to draw
 the woffe , noꝝ to cast the shuttle , noꝝ
 strike the webbe with the flaye. Though
 that vertue by it selfe can not faile to coe
 to light, and shineth well enough in the
 darke by the brightnes of it self, not with-
 standing, as much as lieth in me , I will
 not suffer, but that that I haue seene my
 selfe, and many moe know as well as I,
 I will declare , that both they that now
 be , and they that shall come hereafter,
 may knowe it. *Clare* the wife of *Barnard*,
Vauldaure, a fayre and a goodly mayde,
 when she was first married at *Bruges*, and
 brought to bedde vnto her husbande
 which was foꝝty six yeres of age, the first
 night saw he his legges rolled and wrap-
 ped with cloutes , and founde that
 shee hadde chaunced on a soꝝe and a
 sickelye husbande: yet foꝝ all that, she loa-

thed him neuer the moze, noz began not to hate him, whome yet she had no space to loue. Not long after that, the foresayd *Vaidaure* fell into a great sicknesse, inso-much that al physitions dispayzed of his life: then shee and her mother gaue such diligence vnto the sicke man, that of sixe weekes continually together, neyther of them once put of their cloathes, except it were to chaunge their smocks: noz rested in the night past one houre, or thzee at the moste, and that but in their cloths. The root of the disease was that we call the french pockes, a wondrous soze, and contagious sicknes. Physitions counselled her not to touch him so, noz come so neere him: and the same her freendes counselled her. And her companions and gossips sayde: it was sinfully done, to bere the man in the worlde, or keep him longer aliuie with his sicknes, & had her prouide some good thing for the soule, as for the body care no moze, but how it might be buried: with which saying, she was neuer a whit abashed, but very diligētly procured both such as was for the wealth of his soul, & prepared hol-some meats for his body, and gaue great
atten-

attendance about him, oftē changing his sheetes and his clouts, because he had an exceeding laxe, and matter and fylth ran out of diuers parts of his body: where-with she was so busied, that the mosse part of the day she neuer rested, but ran vp and downe all the day long. So at the last by the good meanes of his wife, *Valdaure* escaped the great ieopardy, so as both the physitions, and al other men sayde, his wife had plucked him from death by strong hande. And some iested moze merily then becommeth Christian folkes, and sayde, that God had purposed to haue slaine *Valdaure*, but his wife would not let him go out of her handes. After that by the reason of an hot humoz running from his head, the grylle within his nose began for to canker: wherefore the physicians had given him a powder, which must be blowne in with a pen or a reede into his nose, which seruice when euery man abhorred, because of the tedious sauour, his wife refused not to do it. Also win a while his cheekes & his chin brake out of scabbs, wheales, and of skales, that no barbour, neyther well coulde, nor gladly would shaue him: than

his wife with a payze of scissours, founde the meanes to clyppe his bearde wonderfuly properly. Straight after he fel into an other long disease, which lasted neere seven yeere: where she neuer being weary, with continuall diligence and labour about him, prepared his meate, and eue-ry day did salue and binde his soze and stincking leggs and running matter so handsomly, that thou wouldest say, if thou haddest seene her, that shee had handled musk, and not such stincking geare. And did all this her owne selfe with all other businesse, that was for to do about him, and yet had she in her house thzee maids and a daughter of her owne of good age. Moreover whē the ayze of him & breath was such, that no man might abide neere by ten pases: shee woulde say that shee thought it maruellous sweet: & once she was very angry with me, because I sayd it stauke, for shee sayde, it seemed vnto her like the sauour of ripe and sweete fruite. Moreover, when there was requyred great cost dayly in the house, to helpe and nourishe the man oppressed with so manye sicknesses, nor had neyther rentes nor other profits coming

ming in, shee spoyled her selfe of all her rings, chaynes, Broches, and clothes least hee shoulde lacke ought during his sicknesse: shee was content as for herselfe wick any fare, so that her husbande might haue that shoulde doe his paynfull body good, so hee by the meanes of his Wife, with that dolefull body, more like vnto a graue then a body, continued tenne yeeres, from the beginning of his sicknesse, in the which space shee had two childezen by him, and sixe before. For she was married twenty yeeres in the whole: and yet was shee neuer infected nor once touched with the contagious scab, neither she, nor yet none of her childezen, but had all their bodies both whole and cleane. Whereby a man may clearly perceiue, howe muche their holinesse and vertue is worth, y^e loue their husbandes wth al their harts as duty is, which doubtlesse God will neuer leaue unrewarded. So at the last this foresayde man died sicke and olde, and passed out of his continuall paine. For whose departing this same *Clara* his wife made such sorrow, y^e all that euer knewe her, say, they neuer sawe Woman make suche sorrowe for

her husband, that were both yong, whole
 fayre, lussy and ryche: and when diuerse
 came to her, not for to comfozte her, but
 rather to shewe her, that they were glad
 for her sake, that he was gon, she abhor-
 red, and in a maner cursed them for their
 labour, wishing manye times that shee
 might haue him againe if it were possi-
 ble, how so euer hee were, and when shee
 was of lussy age, after his death, yet shee
 would neuer mary, saying: she should ne-
 uer meete with any that she could like so
 well, I will not rehearse here her great
 chasticitie and holynes of lyuing. For
 I speake but of the loue of a good wife:
 which neuer lightly goeth alone, but euer
 coupled, and companied with al other ver-
 tues. Who seeth not nowe that shee did
 not mary *Valdaures* body, but his heart,
 or els reckened his body, her owne body:
 beside that she keepeth still al the coman-
 dements of her husbände, as reuerently
 as hee were yet aliue, and doth manye
 thinges as shee had harde him speake in
 his lyfe, saying, this mine husband, wold
 haue commanded and bidden do, *O Eu-
 rypides*, if thou haddest had such a wyfe,
 thou wouldest haue praised all women as
 faste

fasse as thou haste dispraised them. Or if King *Aggamemnon* had hadde such a Queene, shee would haue tarried manye yeeres for his returning from the siege of *Troy*. These examples ought not to be kept vnshewed, to remember wiues of their duetie, seeing that lesse matters bee put in memozy and wzyting. But these be but of folkes of lowe degree, wil some gentlewoman say. First to make answer therto: *Clara valdaire* was not of y lowest degree, and beside that yonge, and tender, and fair, and had many seruants, vnto whome shee mighte haue deputed, all her busines, if it had pleased her. And ther be many noble women that do the same, whome I cannot rehearse all both nowe aliue, and that, haue bin in times past. But this worlde of ours kepeth in vse onely the vices of the olde worlde afoze. Art thou moze noble then the wife of *Themistocles*, which was pynce of *Athens*, and also of al *Greece*: and yet she serued her husbände her selfe alway in his sicknes? Art thou moze noble; then *Siratonica*, wife vnto king *Deiotarus*, which when her husbände, was sicke and an aged man, was both his cooke

cooke, his Physicion, and his chirurgian:
O art thou more noble then that queen
of England, which sucked her husbands
wound: All the noble women of Rome,
vsed nor would neuer suffer any other to
touch their husbandes, when they were
sicke, but them selues: whose examples
there is none now a dayes too good to
take heed of. For aunswere me thou wo-
man, that thinkest thee better then the
Romans, of whose blood whosoever was
descended, was had in honour through al
the world: howbeit the very nobilitie is
not to be counted by blood and riches, the
which rather standeth in noble acts and
vertue, and thou with all thy gentry shal
lye vnknowne, when al the world perpe-
tually shall talke of them. Therefore
boast not thou thy noble birth, whom ei-
ther none or els very few shall know, ei-
ther in thy life or after thy death. But
peradventure thou woldst say, I brought
goods and money inough to make mee
noble with. O thou filchye and beastly
woman, that weeneest thy selfe to bee a
wife, because thou haste a man lying by
thy side, weeneest thou that wedlocke stan-
deth in that: Thou breakest the lawes
of

of God and nature. For if thou wouldest
touch thine owne bodye, beeing diseased,
and looke vppon thy soares and handle
them, thou oughtest not to refuse to doe
the same vnto thine husband, seeing that
yee be both as one person. Therefore
where is that same inseperable mate,
which thou pretendest, if thou start from
him, when thou shouldest abyde moste
neare: Wherefore vnderstand, that thou
doest not thy duty, neither to thy brother
byrne of one woman with thee, nor thy
father that begot thee, neither thy mo-
ther that bare thee. Wherefore if thou be
ashamed of y, thou maist likewise be a-
shamed of that thou doest vnto thy hus-
band: whom thou oughtest to regard more
then them all. And many leaue their mo-
thers lying sicke, nor loue anye body but
thē selues, which were worthy to be lo-
ued of no body els, & no more be they in
deed. How often haue we seene beastes
without reason, ruled only by nature, one
cherrish another, and the femal licke the
sores of the male, as kine, and dogges, li-
ons, beares, and all other both wild and
tame: And thou that art a woman ha-
uing reason besyde thy nature, which is
more

more excellent then all theirs , can not
finde in thine heart either to touch oz to
see thine husbandes soares , when thou
hast stomacke inough to handle the biles
and scabbs of thy concubine : wherewith
many haue beene taken, that a man may
well know , that not nature but their
owne vngratiuousnes so doth moue them.
Now to shewe further of my matter, if
thy husband were ill , yet oughtest thou
to suffer him , noz strue with him, by
shrewdnes, least thou neuer haue ende of
sorrowe and mischief : but when he is
more pacified, then giue him warning by
curtesie and gentle meanes to amend his
liuing . And if he will doe after thy say-
ing, then shalt thou profite both him and
thy selfe : but if he begin to waxe angry,
strue not with him, thou hast done thy
dutie : therefore let him alone and suffer
him, and .hou shalt haue not onely great
cōmendation afoze men, but also greatly
approoued of God. And if he by vnthriftie
meanes of him selfe mooued, and hasti-
nes strike oz beat thee, think it is the cor-
rection of God , & that it chaunceth thee
as a punishment for thy sinnes. Howbe-
it there be but verye few good and wyse
wiues,

wiues, whom their husbandes will beat, be they neuer so unhappy men. Also some husbandes there be foolishhe and witleffe, whom a good wife will handle wisely enough, and neither prouoke them to anger, nor take from them the honour belonging to the man: but bzing him in good hope that all thinges shall be done after his will. And for his profit shal rule him well inough by wisdom, as it were a wilde beaste tamed: and in all pointes shall handle him in like maner as many mothers doe their chilozen in like case, which haue moste compassion of them, that be in most misery: of which compassion comineth loue and fauour. Wherefore they loue and cherishe more them that be feeble, maymed, foolish, ylfauored, and sickly, then them that be strong, hole, wyle, fayre, and lusty. I will not rehearse all other mishaps, I will giue a generall precept of all at once. If thou be once marryed vnto him, and God, the church, thy father and mother, haue gyuen him to be thy husband and thy Lord, thou muste suffer him, seeing thou canst not change him, and loue him, reuerence and honour him: if thou wilt not for his
owne

But if any aduersity fall, then let her consider, that she shal win great worshop thereby, if she behaue herselfe well. And let her remember, that neyther Queene *Alcest* shoulde haue had so great honour, nor queene *Penolepe* so greate prayse, if they had liued in prosperity with their husbands. For by the aduersity of king *Admetus* and *Vlisses*, caused them eternal memory. For in the aduersities of their husbandes they obtayned, and that well worthy, eternall glozy, for keeping faith and trueth toward their husbands. For women will take no part of aduersity, except it be such as bee wondrous good, wherefore to conclide, it is becomming for the wise to haue her husbande in honour and not despise him. These be *Aristotles* wordes.

Of the concord of married couples.

The fift Chapter.

IT were an infinite thing, ere the tale should come vnto any end, to rehearse the

the goodnes of conçoꝝde: and howe all
 thinges in the woꝝlde, and also the woꝝld
 it selte, standeth together by vnitie and
 conçoꝝde: but our purpose is to speake of
 weelocke: in which I say, the greatest
 quietnes and most parte of pleasure is
 conçoꝝde and the greatest trouble and
 most parte of miserie in it, is discoꝝde.
 They that were of *Pithagoras*, discipline,
 among all the pꝛeceptes of *Pithagoras*,
 they kept these rules, & most, & ofttest vled
 the. That lāguishenes should be auoided
 & put from the body, follie and lewdnesse
 from the mind, riote from the bellie, and
 sedition out of the Citie, and discoꝝd out
 of the house, and finally intemperaunce
 out of all thinges. *Vlisses* in *Homer*, wish-
 eth foꝝ an husbāde, a house, and conçoꝝd
 vnto *Nausica*, the daughter of king *Al-
 cenous*: which is the greatest treasure &
 most to be desired that can be. Foꝝ when
 the wife and husband liue peaceably to-
 gether, they cause much soꝝow vnto their
 enimies, much ioye vnto theyꝝ frendes,
 and most of all vnto them selues. Thus
 he saide. Howe happie a marriage sup-
 pose we that *Albutius* hadde, which lyued
 with his wife *Terentiana*, without any

R

dis.

God Bless the King.
 William Brouncker

displeasure, twentie five yeere: And yet more fortunate was *Publius Celer*, that liued with *Ennia* his wife, fortye. 3. yeere, without any grutching or complaynt. For of disorde commeth debate, brawling, chiding, and fighting. And women be full of whining for the most part, and yll to intreate, and ofte times when they haue chidden their husbandes for a light matter, it commeth at last vnto great disturbance. Nor there is nothing that so soone casteth the minde of the husbande from his wife, as doth much scolding, and chiding, and her mischeeuous tongue, whiche *Solomon* lyketh vnto a dropping and rayning house roffe in the winter, because that both driueth the man forth at the doore. And the aforesaid *Solomon* saith, that it is better to dwell in a desert and desolate countrie, then in a house with a chiding and an angrie wife. And a fewe which be intollerable, giue this benifite vnto the holy kinde, that none seemeth good to deale with all: and hereof commeth this saying: Who so hath no strife, hath no wife, as who say, he that hath a wife, hath strife. And that thing causeth manye, that be quietly disposed neuer to marrie

marrie. And therfore many thinges were witten in olde time in the rebuke of womankind, and diuozes sought out and sharpely executed. And now among Christian men those thinges be sore missed of many, and desired after. For they say their wiues would be better, if they knewe they might be put away except they were gentle. In which opinion after my minde either the men be deceyued, or the women be sharke fooles: whiche do not consider, that they hadde neede to be the more obedient vnto theyr husbandes, that they might liue the more merelye with them, from whom they canne by no meanes be departed: leasse they turne perpetuall necessitie into miserie, whiche they can neuer doe awaye. For it resteth muche in the wiues handes to keepe rest and quietnesse in the house. For the man is not so yrefull as the woman. And that is not in mankind onely, but also in all kindes of beastes, as *Aristotle* sayth. For the Males, because they haue more bolde stomackes, and are more lustie of courrage, therefore be they more simple and lesse wylde, for they haue the more noble mindes.

And the females contrary be moze malicious, and moze sette to doe harme. Wherefoze the women will be taken with light suspitiousnesse, and ofte complayne and vere their husbandes, and anger them with peeuishe puelinges: but the man is easier to reconcile then the woman: Likewise as of men, he who so is most like stomacked vnto a woman, noz lustie coraged, will remember iniury longest, and seeke for vengeance the moste violently, noz can be content with a meane reuengeance. There was in old time in Rome a Chappell of a certayne goddes, in which if any disturbance had been betweene the husband and the wife at home, they spake certayne wordes what they list, and were agreed agayne. And this goddes was named *Viriplaca*, that is to say, please husbände. Whiche name sheweth that the husbände ought not to studie to please the wife, but the wife to please her husbände. And though the best part of these that I haue spoken pertayne vnto conçoze, yet will I bring some thinges moze neare vnto that purpose. One the most chiefe & special helpe vnto conçoze is, if the wife loue her husbände.

bande. For this is the nature of loue to get loue agayne: noz let not some wonder so muche as they do, why theyz husbandes loue them not, seeing they loue not them, but looke wel, least they loue not their husbandes so muche as they make semblance. Let them loue their husbandes in deede, and they shalbe loued of them agayne. For fayned and counterfeited loue both sheweth it selfe now and then, and hath not the very strength and vertue that the faythfull loue hath. Moreover if the wife and husbande loue together, they shall both will and nyl one thinge, whiche is the very and true loue. For there cā neuer be discorde noz debate betweene those, in whom is one hart, not desiring contrary thinges: And one mind not of contrary opinion. My mother Blaunch, when she had beene, 15. yeere married vnto my father, I coulde neuer see her strue with my father. Ther were two sayinges that she hadde euer in her mouth, as prouerbes. When she woulde say she beleued well any thing, then she vsed to say, euen as though *Lodowike Viues* had spoken it. When she woulde say that she would any thing, she vsed to say,

euē as though *Lodowike Vines* would
it. I haue heard my father saye many
times, but specially once, when one told
him of a saying of *Scipio Affrican* the
yonger, or else of *Pomponius Atticus*, and
I win it were the saying of them both,
that they neuer made agreement with
their mothers, nor I with my wife sayd
hee, which is a greater thing. When o-
ther, that hard this saying, wondred vpon
it, and the concord of *Vines* and *Blaunch*
was taken vp and vled in a manner for
a prouerb, he was wot to answer like as
Scipio was, which sayde he neuer made a-
greement w his mother, because he neuer
made debate with hir. But it is not to be
much talked in a booke made for another
purpose, of my most holy mother: whom
I doubt not now to haue in heauen the
fruite and rewarde of her holy and pure
liuing. Moreouer, because I haue pur-
posed to make a seuerall booke of her
acts and her life, and many women that
loue indiscreetely bzeak concord at once:
Therfore must their discretion bee hol-
pen forth with some teaching, and their
fiercenesse abated. And that with this
one thing, if they stay their minde and
fan-

fantasies, which soon carryeth the feeble reason of women away with them. Therefore a woman should haue great demurenesse and sobernesse in her minde, and shewe it with her deedes. And often I warne her, that shee doe nothing for to seeme and for a countenance: For that is a thing of small value or none. But as she would seeme to be, such let her be in deede, and then shall shee the more truly appear. Let her ween neuer to deceiue any body by cloking and dissimulation. For men be not such stockes nor stones, that they can not knowe a counterfettèd thing from a thing in deede. And though they deceiue folks that looke vpon them, yet can they not deceiue nature, which hath not giuen like vertue vnto thinges counterfaièd as true in deed. Let them make proof in themselves. Let them consider, whether they thinke them honest & sadly make countenance of honesty, hauing none at all or not: & whither they loue again such as make semblance, as though they loued them and doe not in deede. It were good for a wife to vse that counsel, that *Horace* the wise Poet giueth vnto *Lollins*, how to vse his freende, bidding

him apply him selfe vnto his freends appetite. If he list hunt (sayth he,) do thou not sit to make verses, but call vp thy muses, and followe the herles carrying the nets, and leade forth dogges. *Amphion* and *Zetus* were brethren & twins, boyn of *Anthiopia*, the one was very cunning in harping, the other rude and vnlearned. Nowe when the sounde of the harpe pleased not *Zetus*, and like to part company betwixt the two brethren, *Amphion* therefore layde down his harp: and so let the wife order her selfe after her husbandes manners and pleasure, leasse he hate and set nought by her. Wee read in histories, that *Andromacha*, *Hectors* wyfe gaue haie and oates vnto his horses with her owne handes, because she sawe what delight her husband had in them, and kept them for warre, as diligently as could bee. And *Cecilius Plinius* sheweth in many epistles that hee loued his wife most deerely, in which epistles there is one writtē to *Hispula* his wifes Aunt, which had brought her vp, where hee giueth her great thanks that she so taught her, and brought her vp; when shee was a childe: and also shewed the cause why he loued

Ioued his wife so wel, writing of his wife in this wise: she loueth mee, which is a signe of chastitie. And mozeouer shee is greatly giuen vnto learning which fantastie shee hath taken by the loue she hath vnto mee. She hath my bookes, and readeth, and learneth them without booke: and when so euer I shall pleade, shee is wonderous carefull: and when I haue done, maruailous ioyfull. Shee setteth folkes to watche, how I am liked of the people, what countenaunce, what noyse I cause them to make, what iudgement I get in the end. And when so euer I rehearse a lectour, shee getteth her next vnto me, seperate from the other hearers with a vaile, and harkneth most diligently for my praises. Shee singeth my verses, and plaieth them on the Lute. None other maister teacheth her, but the loue she hath vnto me, which is the best school maister of all. Thus wryteth *Plinius*. Of late when I was at *Parris* and talked with *Gulielmus Budens* at his own house & his wife come by, wher as we walked, a goodly personne, and a faire, as a man shoulde looke vppon, which as I coulde deeme by her comely maner and countenance

nauce, me thought should be both a prudent and vertuous huswye. So she, after she had saluted her husbände, with such reuerence as a good woman shoulde, and had welcomed me curteously and honourably, I asked him if she were his wyfe: yes forsooth sayeth hee, this is my wife, which so diligently followeth my pleasure, that shee intreateth my booke no worse then her own childe, because she seeth me loue studie so well. In which thing me thinke her worthy more praise then was *Plinius* wife: in as much as she was learned her selfe, & this is not. Now how much more honestly doth shee, then such as draw their husbandes from studie, and counsaile them to laker, play, or other pleasures, that they maye obtayne part them selues, either of laker, play, or volupties, because they can get no part of their study. And the fooles know not how much more sure and verie pleasure it were, to haue a wise man then a rich or voluptuous. Moreover they shoulde liue a great deale more quietly with wise men then with ignorant fooles, that neuer had set the bydle of reason to rule their fantasies withall, which be
for

for the more part carryed quite awaye
with such motions as come in their
mindes . Noz shee should loath in her
husbande neither studey noz any thinge
els, either by wordes, countenaunce, oz
gesture, oz anye maner of signes, she shal
loue all thinges in him, haue all thinges
in reuerence , and set great stoe by it,
whatsoeuer hee doth, assent in all things
vnto him , and beleue whatsoeuer hee
sayeth, though he told that neither were
true, noz like to bee, noz presume aboue
her husbād in any maner thing. She shal
reckon him her father, her Lorde, her el-
der, her better . This shall shee both
acknowledge in deede , and make sem-
blaunce of . For how can anye loue oz
friendship stand, if thou beeing rich dis-
pise him pooze : oz sayze thy selfe , loath
him beeing foule : oz thy selfe of great
bloud, disdain him as of low birth: *Iuue-
nall* sayth, there is nothing more intolle-
rable then a rich wife. *S. Hierome* sayth
the same, wryting against *Iouinian*. And
Theophrast sayth, it is a tozment to suffer
a rich wife, but I can not beleue that,
except they say, if she be ill & lewd with-
all . For what a lewdnesse is it, not to
consi-

consider how vaine a thing that money is : For it is the vilest of all things that men be proud of. But many light & fraile minds will rise a loft with a little wind. Ah foole , doth not wedlocke make all thinges common ? For if that friendship make all thinges common , howe much more doth marriage make common not onely their mony, but also friendes, kinsfolke, and all thing els : Wherefoze the *Romanes* as *Plutarch* sayth, commaunded in their lawes, that the husbände & wyfe shoulde giue nothing vnto an other, because that neither shold reckon any thing priuatly their owne. In a good common weale *Plato* saieth, that these wordes, mine and thine shoulde be put awaye. Then much more in a good houlholde, which is then the best and most perfect, there is most wealthfull, when there is as one bodye vnder one head . For if it haue many heades or many bodies, it is like a monster . Whereouer all the husbandes and after the similitude of *Plutarch*, though there be more water then wine in the cup, yet is all the mixture called wine, so though the woman bring neuer so much with her, and the man ne-

ner so little, yet all is his. For he must
 needes haue all that the woman hath,
 that hath her selfe and is her Lord. And
 thou maist heare our Lorde saye to thee
 Woman: Thou shalt be in the rule of Gene. 3.
 thy husband, and he hall haue the ma-
 strie on thee. Nor he is to be dispised
 for his fauour. For thou hast fauour, and
 he hath thee with thy fauour. I will not
 dispute, how slender a thing beautie is,
 which standeth but onelye in mens opi-
 nions. For she that is fayre in one mans
 sight, is foule in an others. How frayle,
 and vnto how manye ieopardies indaun-
 gered, how fleeting, and how vnstable a
 thing is beauty, whē one ague, one wart,
 or one hayre maie of the moſte goodlie
 make the most loathsome: And in men
 no body desireth such grace of fayrenes:
 but they thinke in a woman very come-
 ly: and yet shalt thou read in the wyse
 kinges saying: fauour is a deceitfull Psalm. 31.
 thing, and beauty is vain: But the wo-
 man that dreads God she shall be prai-
 sed. Finally, seeing that yee be one fleshe,
 or rather one person both thou and thy
 husband, then can he neuer be foule that
 hath a fayre wyfe. And if thou wilt not
 sup-

pose neyther the wife nor the husbände to be fayre, vertue alone is both beauty & noblenesse. I will let passe heere, how foolish a thing it is, that they call noblenesse. Whose opinion and estimation standeth in the common voice of the people. Which is master of all errours. But be thou neuer so noble, if thou marry to one vnnoble, thou art made vnnobler then he, nor the wife can not be moze noble then her husband. For that thing can not be allowed in no kinde of beastes. The childe haue the name of the Father thowoe all the worlde, as of the better: and then if thou be very noble, either must he be made very noble, or thou vnnoble. And in the Ciuil lawe the women haue their dignity of their husbands and not of their fathers, in so much that those that were come of most noble Fathers, if they married vnto one of lowe degree, they were not called noble. And that appeared well in the noble women of Rome, which droue out of the Chappell of chastite, that was ordayned for Noble Women, one *Virginia* descended of Noble Parentes, because she was married vnto a man of lowe byrth: and there-

therefore they sayd she was none of them,
but of the common rate of people: neither
she denied that, nor was ashamed to be
taken for one of the lowe people, nor dis-
pised the common people in comparison
of the nobles, nor abashed to be called
Virginia Volumnius wife. Also *Cornelia*
daughter vnto *Scipio*, when she was mar-
ried vnto an house, which was indeede
great & famous, & honorable, howe be it,
nothing able to be compared with her fa-
thers, being her selfe of the best blood in
Rome, and one the most chiefe of that
blood, daughter of *Scipio*: whiche was the
conquerour of *Affrike*, the prince of the
Senate, and all the people of Rome, and
also of al the world most excellēt, though
she had to her mother *Emilia*, come of the
blood of the *Emilians*, the most honora-
ble and famous, both in rome, and al the
worlde: yet she hauing so great honour
both of Fathers side and of Mothers,
had leauer euer be called *Cornelia Bra-*
chi, by her husbandes name, then *Cor-*
nelia Scipionis. Wherefore some were
discontent, whiche for honour vsed
to call her *Cornelia Scipionis*, by her fa-
thers name, *Thesia*, syster vnto the elder
Dionisius

Dionisius the Tyrant of *Syracuse*, was married to one *Philoxenus*, which when he had gon about to do a displeasure vnto *Dionisius*, and when hee was spied, was constrained to flee out of *Sycille*, this *Thesia* his wife was sent for by the king her brother, and rebuked of him, because she did not discover her husbands flight vnto him. Why sayd she, weeneſt thou that I were ſo vile an abiect, that if I had knowne of his going, I would not agone withall and followed him, and beene rather the wife of *Philoxenus* the outlawe in any place in the world, then king *Dionisius* ſiſter here at home in my country? And all the *Siracuſians* had in great reuerence this gay and vertuous minde of hers. And when the tyrants were baniſhed, they both reuerenced her in her life, and honoured after her death. *Mary* the wife of *Maximilian* the emperor, which had by her father of inheritance all *Flanders* and *Pycardie*, and the people ſet nought by the ſimple and ſoft diſpoſition of *Maximilian*, and ſued for al their matters vnto *Mary* his wife, yet would ſhee neuer determine nothing without her husbands aduiſe, whole will ſhe recko-

ned

ned euer for a lawe, though shee might well ynough haue ruled and ordained all as shee list, with his good will: which vsed to suffer of his milde stomacke any thing that shee lyst, vnto his good and prudent wife, and that in her own goods. So *Mary* by obeying her husband, & regarding him so wel, brought him into gret aucthority, and made the people more obedient vnto them both, as though their powers were increased and ayded either by other. And these duties be in the mind. Nowe must wee brydle the toung, which if the mynd be well brydled, it shall rule it well ynough. For the cause why many women be rattle of tong, is because they cannot rule their mindes. For yre occupieth them wholly, and plucketh out of frame, nor suffereth any part of them to rule it selfe: and therefore haue they neither measure nor reason in their chiding and scolding. For they be but beside all reason and discretion, when the fire hath caught altogether and made his owne: which soone increaseth in soft timber and apt for fyre: whereof comineth raging, both of stomacke and tongue without measure. Which I haue oft won-

dzed on, and that in very good and honest women, in whom sauing this one vice, there lacketh neither chastitie nor goodnes, manifolde and great vertues. Yet haue I misser in them moderation and temperance of ire and language: in so muche that I haue been ashamed of it, though none of it hath pertayned to me, but been among those that haue been very strangers to me, at least if one Chyistian body ought to be a stranger vnto another. Therefore as it is a harde vertue for a woman to temper her tongue, so verily it is the most goodly vertue that can belong to any. Which thing she shall easily do, if she abide in her owne power, nor suffer her self to be caried away with her owne fantasies, as it were with stormes of weather. And this let her ofte call to minde specially, & purpose while she is safe and in her owne power, that if she chaunce to fall at wordes with her husbände, she rebuke not nor dyspraise either his kynne, or person, or conditions, or his life, which thing she woteth should greene his stomacke. For if he be angred, with such a thing, he will both be worse to reconcile, and after that he is agreed agayne.

agayne, yet as ofte as that woorde cometh vnto his remembraunce, he will neuer looke merely on her, beside the displeasure that it is to God. For our Lord sayth in the Gospel of Matthew: who so sayth vnto his brother *Racha*, that is Math. 10. to say, vayneles, shalbe accusable vnto the counsell: and he that sayth foole, shalbe dānable vnto the pit of fire. Nowe then consider what thou shalt haue, that makest that great rayling: not onely on thy brother, but also thy father, and as muche as lyeth in thee, on the deputie of God and all thy kynne. And if thy husbande laye any such thing vnto thy charge, be wise that it abyde not in thy remembraunce, but suffer it patiently: and when he is come vnto him selfe agayne, thou shalt obtayne great thanks of him for thy sufferance, & shalt turne his furious minde vnto good: and shalt haue him the more gentle afterwarde and easier to deale with. *Terence*, whose purpose was none other, but to expresse the conditions of the worlde in his comedies, writeth of a chaste and honest yong woman in this wyse. Shee as becommeth an honest Woman,

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shamefast,

shamefast, sad, and demure, suffered all the iniuries and faults of her husbände, and kept close the displeasures. And for these causes, the husbands minde turned againe vnto his wife, from whose loue he abhorred. And that was the counsaile of the wise Murce in *Senecke* the Poet, which she gaue vnto *Octaua* the Wife of *Nero*, saying, Vanquish thy cruell Husband rather with obedience. Noz let not a Woman cast in her Husbändes teethe any benefite done vnto him by her, which is an vsitting and a displeasant thing, yea, among those that bee nothing a kin together, and he that casteth his benefite in another mans teeth, looseth his thank which he should haue had. For hee hath striken it out of the others hart. Nozeo-uer, if thou consider well, there can bee no benefite done by thee to thine Husbände, to whom thou art bound so much as vnto thy Father or thy selfe eyther. Noz any good Woman wil make much rehearfall of her kynred, or goods, which thing will lightly weary her husbände, being neuer so louing. The poet *Iuuenall* sayth, that hee had leauer haue a poore woman, and of lowe byrth, then *Cornelia* the

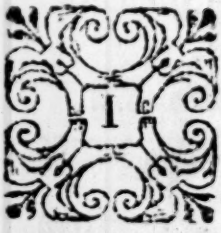
the Daughter of *Scipio Affrican*, (of whose vertues wee haue spoken heere before) if shee bee proude and stately of her Fathers noblenesse: For he sayth in this wise:

I had leau er haue a poore Venusyne,
then thee *Cornelia* mother vnto *Gracchis*
If thou bring with thine vertues fine,
proude lookes, and reckon vp triumphis.
Away vvith *Anniball* I pray thee, in armes
ouercome, and *Syphax* vanquished,
and vvith vvhole *Carthage* altogether flyte.

The sage man *Plutarch* commandeth, that in the beginning of marriage all occasions of debate shoulde be eschewed, when the loue is yet not well knit together, and is yet tender and weake, and easy to breake with any little cause, as a Vessel newe made will asunder with a small knocke. For let her not chide a bed. For where shoulde they lay away their displeasure, if they make the place troublesome, and comberous with scolding, which is most meete for loue and con corde, and as it were corrupteth the medicine, that the disease of the minde should be holpen with.

*Howe shee should live be-
tweene her husband and her selfe
privately.*

The sixt Chapter.

 I were not vnmeease for this place, to rehearse howe shee ought to behaue her selfe privately & secretly vnto her husband, between him and her. First, let her vnderstand, that they that were wonte to make sacrifice vnto *Iuno*, whome they called the ruler and ouerseer of wedlock, neuer offered the gall in sacrifice that they made, but tooke it out of the Beast, & cast it away behinde the alter, signifying that their ought to bee neither displeasure, noz any bitternes among married couples. Also they were wonte to couple *Venus* and *Mercury* togeather in marriage, as a pleasure and myyth. For the wife shold couple and binde her husband vnto her euery day more and more, with her pleasaunt and gentle conditions. For nothing doth more drawe and entice vnto it, then doth pleasaunt conditions and sweete speeche. A wise woman should haue

haue in minde mery tales, and hystories
(howe bee it yet honest) wherewith shee
may refreshe her husband, and make him
merry, when hee is weary. And also shee
shall learne preceptes of wisdome to ex-
horze him vnto vertue, or drawe him
from vice withall, and some sage senten-
ces against the assaultes and rages of
both fortunes, both to plucke downe her
husbandes stomacke, if hee bee proud of
prosperitie and wealth: and comfort and
harte him, if hee bee stricken in heauy-
nes with aduersitie. So *Placidia* daugh-
ter vnto *Theodosius*, the Emperour, when
her husband *Anthalpus* the King of the
Gothians, was in purpose vtterly to dis-
troy Rome, and the name of the *Romans*,
with her sweet eloquence and pleasaunt
behaviour, brought him out of that un-
gracious purpose, and saued her countrie.
And againe the wife shall make her hus-
band a counsaile of all her sorrowes and
cares: so that they be meete to tel a wise
man of. Shee shall take him only for her
cōpanion & talking fellow, counsellour,
master, and Lord, and vtter vnto him all
her thoughtes, and rest in him. For
these thinges make loue and con corde.

For lightly we loue them, whom we tell our counsell vnto, and as it were vnlabours of our thoughtes, and in whom we trust much. And lightly folkes loue them againe, of whom they reckon them selues loued and trusted. A wise woman shall as much as she may, search diligently whether her husbände haue any yll suspicion in her: whether there be any speakers of anger, or hate, or any residues or steppes of them left in his minde, if there be any such thing, let her labour to get it out or it growe greater. For these thinges increase lightly with a litle cause. Let her therefore get this out of her husbändes minde by gentle meanes, & content him a gayne. For vnknewen sickenes increase and destroy the body sooner, then those that appeare. Let her not strine to plucke it out, nor handle it harde, least she fasten it & more sure in, when she may better auoyde it without any payne, that is to say, without complaynt, and without groining. Nor let her not thinke that eyther God or man is content with her, while her husbände is displeased with her. Our Lorde sayth in the Gospel: If thou come to do thine offering at the alter, and there

there remembreſt that any diſpleaſure
be yet remayning betweene thy bro-
ther & thee, lay downe thine offering
there, and goe be agreed firſt with thy
brother, & after offer that vnto God,
that thou intendeſt. For thou calleſt for
peace of God in vayne, as long as thy
frende is not pleaſed with thee, but much
more if thy huſbande be not. Whatſoe-
uer is ſpoken in the chamber and the ho-
ly bed of wedlock, let her take good hede
to keepe more ſecrete and conceale, then
the ſacrifice of *Ceres* in *Elewce* was kept,
or miſteries of any other god or goddeſ.
For what madnes is it to bable out ſuch
things, as ought to be kept ſo ſecret. The
wiſe people of *Athens*, when they hadde
warre with *Phillip* king of *Macedony*, and
had taken letters of his, ſent vnto his
wiſe *Olimpias*, they would not ſuffer the
to be opened and read, becauſe they rec-
kened the ſecretes of wedlocke to be, as
they be indeede, holy, and to be kept in
priuate, nor to be conuenient to com-
mune them abroad, or to be knowne of other
folkes, then of the wiſe and her huſband.
And therefore they ſent the letters un-
touched vnto *Macedone* vnto the queene.
Where-

Wherefore they were worthy to haue their wiues both to keepe faith and counsell with them. Now if they did that vnto their enemye armed against them, how much more is it for thee to doe it vnto thy husbände? *Porcia* wyfe vnto *Brutus* proued her owne patience with a wound, whether shee could keepe counsell of great matters or not. And when shee saw shee coulde hide the wound and keepe secreat, then was she so bolde as to aske of her husbände what hee studied so carefully vpon: and when he had tolde her how they purposed to slea *Cesar*, shee kept it as well as anye that was of the same counsell. Neither the wyfe ought onely to loue her husbände her selfe, but also to see that shee make not other folks to hate him, or bzing him into anye icopardy by causing him to be enuied thorough her meanes. Nor let not her vse her husband to be her Page, and reuenge all iniuries done vnto her, except it bee the perrill of chastitie, which is the most precious thing that a woman can haue. If any body haue spoken wordes of displeasure or dishonour vnto her, or done a thing that maye seeme to greeue her
tender

tender minde , let her not runne streight
to her husbände and kindle his stomacke
with fierie wordes, such as anger is wont
to cause . A good woman shall take all
such thinges patiently, and shall reckon
her selfe safe and sure enough, as long as
hir chastitie is whole & vntouched: which
if it be polluted, there is nothing to be re-
kened pure. She shal vse in chamber not
onely chaste behauiour, but also shamfast-
nes. And let her remember that she is a
wife, in whom *Plutarke* would haue both
great loue and great demurenes coupled
and ioyned together. They say that the
Queenes of *Perse* were wont to keepe
primate and sober feastes with their hus-
bandes , but as for in wanton bankettes
came none but singers , minstrelles, and
concubines , wedlocke was had in such
reuerence. For as the noble prince was
wont to say, a wife was a name of digni-
tie and not of bodily lust : so the husbände
is a name of coupling and affinitie , as I
haue declared . Nor the husbands ought
not to giue them selues vnto ouer muche
pleasure , nor to delyte in any companye
but theyr wiues , but our purpose is
not here to teache the Husbändes.

Howe

1. Thel. 1.

Howbeit, it is not conuenient for them to be maisters of wantonnesse and lecherie vnto their wiues. And let them euer remember this saying of *Xystus* the Philosopher: he is an adulterer with his wife, who so is ouer exceeding and ouer hot a loue. And let him obey the Apostle *Paule*, saying vnto husbandes, that they should haue their wiues as vessels of generation in holines, and not in vnlawful concupiscence or immoderate, as the *Pagans* do, that know not God. The spouse in the Canticles calleth his spouse sister to the entent to make his loue more measurable: but we will returne againe vnto women. Let them not defile the holy and honest bed of wedlocke with filthy and lecherous actes. The chaste wife of *Spartane*, when shee was asked if she vsed to goe vnto her husband, nay perde sayde shee, but he vnto me. For the chaste woman neuer prouoked the lust of her husband, nor vsed the bodilye pleasure, but for her husbandes pleasure. *Trebellius Pollio* wryteth, that *Zenebin* the queene of *Palmyra*, a verpe well learned and a wyle woman, was of so great chastitie, that she would not lye with her husband,

with-

without shee had proued befoze, whether she were with child or no. For when she had lpen with him shee woulde tarry her time, to see whether shee had conceaued: and if she had not, then was shee content to suffer her husbands will againe. Who would thinke, that this woman had any lust or pleasure in her body: This was a woman woꝛthy to be had in honour and reuerence, which had no moze pleasure in her naturall partes, then in her foot or her finger. She had been woꝛthy to haue bozne childzen without mans company, which neuer desired it but onely for childzen: or els to haue brought them forth without paine, which gat them without pleasure. But one of our christian women called *Ethelfryda*, a queene of England, did a great act, which after she had bozne one child, neuer lay moze with her husband. And yet one *Edelthrudis*, queene of the same countrey, passe d her, which had had two husbantes, and made them both to keepe perpetual chastitie. There were also other couples that liued togeather without carnall dealing, as *Henricus Barnarus*, the pꝛince of Rome, and *Sinegunda* his wife: *Iulianus* the Martyr, and *Basil*
lia

lia his wife : and in the citie of *Alexander Chrysanthus*, and *Daria* his wife : and *Amos* with his wife. For these holy folks understood wel inough, that thing which is witten of wise men, y^e the bodily pleasure is vnworthy this excellent nature of ours, which we haue of the soule. And therfore euery body despiseth it y^e moze, & casteth it away, the moze that he hath of that excellentnes of the soule, and the nigher that he is to God : and other heauenly mindes neither will vse this pleasure often, except it be such as haue but beastly, vile, and abiect mindes, and hath taken much of vile nature, and very little of that high and celestiaall nature. You wyues, when you put of you smockes, put vpon you shamefastnes, and keepe alway both daye and night both in company of other men and of your husbands, both in the light & in y^e darke, that most honest bayle of nature. Let neuer God, let neuer Aungels, let neuer your owne conscience espie you bare of the couer of shamefastnesse. For there is nothing moze foule and loathsome, then you be, if you be naked of that couer. The wise and sad Poet *Hesiodus* woulde not haue
women

women to put off their smockes in the night, because the nightes be the immortall Gods.

Of iealousie.

The 7. Chapter.

Cicero calleth iealousie, after the opinion of the *Stoicke* Philosophers, a care of a mans minde, leasse an other shoulde haue as well as he, that thing, which him selfe woulde obtaine. It is called also a feare, leasse an other man shoulde haue common with him that thing, which he woulde haue to be seuerally his own. What wordes soeuer they expound it with, verily it is a sore vexation and agony, & a very cruell tyranny, which as long as it raigneth and rageth in the husbandes heart, let the wife neuer hope to haue peace. It were better for them both to be dead, then anye of them to fall into icolousie, but speciallye the man. What paynes or tormentes can be compared, both for him that is vexed with the inquietnesse of iealousie, and him

him of whom the feare is : Thereof ryseth groning, complaining, crying, with hate both of him selfe and other, & perpetuall suspicion of harme, and chydninge, brawling, fighting, yea and also murther. For we haue both read and heard tell of many, that haue slaine their wiues, moued onely with iealousie : the which affection doth also rage wilde beastes : for *Aristotel* wyrteth, that the Lyon will all to teare the Liones, if he take her in adultery. And I my selfe, with manye other mo, haue seene the cocke Swan kill his henne, because she followed an other cocke. Therefore let the woman laboꝝ with all her power, leasse this fantasie come vpon her husband, or if it come vpon him, to get him out of it, and cause him to leaue it. And that shall shee do onely by one meane, that is, if she neither say noꝝ doe, that her husbände maye take suspicien of. *Saint Paule*, *Saint Hierome*, *Aristotel*, and many other great and wise men counsell verye well, that folkes neither do ill, noꝝ anye thing that longeth to ill. Peraduenture thou wilt say, that this is an hard thing. For who can rule other mens suspiciousnes. Yes, many

many wayes. First if thou liue chasty,
and that is the readiest way. For time
euer bringeth forth the troth, and time
causeth the falshood to fade and vanishe
away, and confirmeth and strengtheneth
the troth. If thou be good, & haue a iea-
louse husbände, yet maist thou hope that
he will put awaye that vnquietnesse of
mind. But and thou be nought, bee sure
that that fantasy shal neuer go from him,
but rather increase dayly. Finallye, if
thou suffer thy husbändes ieaiousie gilt-
les, thou art happy, if guilty, thou art un-
happy. Therefore shalt thou both loue
thine husband, and labour that he maye
perceiue him selfe loued: but beware
that thou vse no faining nor dissimulati-
on: For then the more craftely that hee
seeth thee dissemble, the more sore wil he
hate thee. For faining neuer lightely
commeth to the point that it is purpo-
sed: but for the more part cleane contra-
rye. I giue women often warning, and
oft in deed they need warning, and much
more then mē, that they deceiue not thē
selues, supposing to be no force, whether
one do a thing in deed or seeme to do it.
For they be but fooles and ignoraunt,

T

that

that weene they shall alter the nature o
things with colozing and fayning . Let
her shewe her selfe not onely to loue no
man so well as her husbände , but also to
loue none other at al but him. If she loue
any other, let it be but for her husbändes
sake: or if she can not loue her husbändes
freendes, yet let her not hate them. For
there be many men, that can be wel con-
tente, and there to very gladde , to haue
all other things in common with their
wiues, except freendes . And in the same
mynde be wyues too , as concerning
their maydes , and other women that
they loue . When she is forth abrode,
let her vse great demurenes, neyther loue
gladly to keepe company , or common
with other womens husbändes , neyther
with women that haue a noughtie name,
neyther abyde the sight of any bauder:
as for letters , let her neyther giue nor
receiue, her husband vnknowing. Let her
speake but litle of other womens hus-
bändes , neyther prayse theyr fayrenes,
nor any good propertie of their person,
neither gladly giue an eare vnto any that
prayseth them, nor looke much vpon the,
neither do any thing afoze them, y^e should
be

be occasiō to any body to suspect y^e. This must I needes say, because that I would she shold not onely eschue harm, but also euery thing, y^e beareth y^e colour of harm. Now will I speake of the womans ieolosp, which if shee haue any, I will not greatly goe about much remedye, to get it away, so it be not to much and too violent, and trouble peace of all the house, and vex her husband. For if it were such, then it were good for to seeke remedye. First and formest let the woman consider, that her husbände is her Lorde, nor that she may do by right all that he may. For the man is not so much bound as the woman to keepe chastity, at least wayes by the lawes of the worlde, for by Gods law both be bounden like. Let her consider that the man liueth more at libertye then the woman, and hath more to care for. For shee hath nothing to see too but her honestye. Let her stop her eares vnto such as tell her yll of her Husbande, and thinke they do it but to pick a thanke. *Hermione*, wife vnto *Cadmus* the King of *Thebis*, when shee had gone from her husband mooued by ieolosp, she complaineth & sorroweth in the tragedy

of *Euripides* the Poet, saying that much resort of women vnto her had vndone her, because she had giuen listening and credence vnto those slaunders. Therfore if a woman purpose to forsake her husbande for his concubines, or els for to braule sore with him, let her call vnto remembraunce the wordes, that a certaine man spake once, when he chased a fugitiue seruant that he had, and he ran into the backhouse: I am glad sayde hee to see thee there as I woulde haue put thee, and I had catched thee: so let the wyfe thinke, that shee coulde do nothing that shoulde more please her husbandes concubine, then if she run from her house and her husband, or els be at debate with him. For then she will thinke to haue his fauour the more, when she seeth his wife cast it off with her frowardnes, beside the speech of people, which thing is worse for a woman, then to suffer anye kinde of payne with her husbande. We reade in stories that young and newe married women, when their husbandes manye tymes for the loue of hunting haue laine out all night, they haue suspected them with other women, and folowed them in-
to

to the woods and forrestes, and there in the darke haue ben killed with arrowes and tozne with dogges, in the steade of wild beastes, and suffered great paine for their curious iealousie. But how much moze curteously and wisely did *Tertia Emilia* wife vnto *Affricane* the first, which when she saw that her husband had a fantasie vnto one of her maydes, dissembled the matter, least she should seeme to condemne of incōtinencie the vanquisher of the world, and the Prince of her country, and also her selfe of impatience, y^e coulde not suffer a wrong of her husband, which was the noblest man of the world in his time. But because no man should thinke that she kept any grudch in her hart, shee marryed the same woman, that had ben her husbandes concubine, vnto an honest man of her owne seruantes, supposing that if folkes departed out of this life, haue anye remembraunce or feeling of worldely matters, that deed shoulde be a great pleasure vnto her husbandes soule. This wyse woman knew well inough that shee was the wyfe and the Lady of the house, whither soeuer her husbände went. And if she should beare any grudch
3 that

that her husbände shoulde lye with other women, that were but a fantasie of bodily pleasure, and not of loue. Moreouer if the wife should take displeasure with her husband, she should but prouoke him the more: and if she suffer him, shee shall the sooner reclaime him, and speciallly when he doth perceiue and compare together her gentle maners and his concubines vreasonable pryde: for so Terence a Painter and declarer of the worldes conditions wryteth in the comedy called *Hecyra*, that *Paraphilus* was gotten from *Bacchis* his Concubine, whom he loued so well, and brought away his mind vnto his wife, after that he had once considered and known wel himselfe: and *Bacchis*, and his wife, that was at home, esteeming both their maners as they were in deed, how his wife was, as an honest woman ought to be sober, demure, and shamefast: and how she suffered all the harmes & wronges that her husbände did vnto her, and kept her displeasure in close: then his minde by little and little ouercome partly with pittie, & he had on his wife, partly with wrongs done by *Bacchis*, fell cleane out from *Bacchis*,

Bacchis, and turned all his loue vnto his wife, seeing she was of conditions according to his appetite. Thus saith *Terence*. Neither I will let passe the deedes of y noble woman, which when her husband was taken with loue of an other mans wife, and she saw him goe dayly vnto her with ieopardy of his life, because of the womans husband and her brethren, that lay still in watch for him, sayde vnto her husbände in this maner: Syr I see you can not be gotten away from the loue of that woman, neither I will require that of you, I desire you onely, that you loue not with so great ieopardy of your life: she saith she will be content to goe with you. Therfore bring her home vnto your owne castell, and I shall leaue her all this the most goodliest part of the place, and goe my selfe into an other, and I promise you truely to entreat her none otherwise then mine owne Sister: if you finde contrarpe, driue mee out of the house and let her abyde. So in conclusion shee perswaded her husband: and vppon a night hee brought his Concubine into his Castell, sooze tremblinge and fearinge her Louers

Wife. But shee receiued her mosse gently and curteously, and broughte her into her Chamber, noz neuer called her but Syster, and sente vnto her twyse a day, and commaunded shee shoulde bee entreated more tenderlye and dayntely then her owne selfe, without any token of hate, eyther in worde or deede. Then sayde shee vnto her husbände: Nowe may you vse your loue with lesse care & ieopardy. So, the man of an whole yeare came not at his wife, which was both fairer and more noble of byrth, & honest, & in all poyntes more goodly then his concubyne. What shee thought in her mind, onely GOD knoweth: but as farre as men coulde perceyue, shee tooke no displeasure with the matter at all, specially after shee had rydde her husband out of ieopardy. Such was shee in the Churche, and much in prayer, and euery man knewe well ynough her trouble, but no man knewe that euer shee grutchted or complayned. Within a year this man turned his minde wholly vnto his Wyfe, and beganne to hate his concubine deadly, and at last put her away and set all his loue vpon his wife, in so much

much, that euer after he sayde, that all his minde, his life, and his heart was in her, and now hee saith hee will not liue long after, if it shoulde chance her to dy. I will not name them because they both liue. These examples haue I brought of the that haue an euident cause of ieolofy. For as for them that be not sure of any cause, & be vnreasonable & intollerable, & cause gret veratio, both vnto their selues & vnto their husbands, for an offence, that they wot not whether it bee so or not, as many doe, which eyther loue inordinate-ly, or followe their owne fantasies euer much, they take light suspiciousnesse and feeble coniectures, for great and euident arguments. If her husband bowd with another woman, let not y^e wife straight suspect, that hee loueth her. A greate part of this affection commeth of belief, and riseth ofter of opinion and suspicion then matter in deede. Therefore let not the woman bee taken with euery light suspicion, which ought not to be moued nor agrened though she knew any thing in deede.

Of

The Instruction of
Of rayment.

The eight Chapter.

Also a rayment in like wise
as all other things ought to
bee referred vnto the Hus-
bandes will, if he like sim-
ple arraimente, let her bee contente to
weare it. For if she desire more goodly
and costly, then it appeareth that shee
trimmeth not her selfe so muche for
her husbands eyes as other mens: which
is no point of an honest woman. What
should a woman do with gold or syluer,
that is a Christian woman, & also whose
husband delighteth not therein? Thou wo-
man, wilt thou not apply thy selfe vnto
Christes arayment at thy husbands bid-
ding, which oughtest, if he would haue it
so, to weare the diuels habite. Saint
Ambrose speaketh of paynting in this
manner. Hereof (saith he) commeth those
inflamings of vices, to paynt their faces
with colours, leasse men shoulde mislike
them, and with the adultery of their face,
they go aboute adultery of their body.
What

What a madnesse is it to chaunge the naturall ymage, and take a picture, and whiles they feare their husbands iudgement to vtter their owne: For she giueth first iudgement of her selfe, that woulde be otherwise then shee was bozne: and so while she goeth about to be liked of other, first of all she disliketh her selfe. S. Ambrose in these wordes sheweth what his minde is, if the husband haue not specially commaunded his wife to doe so. Neyther any wise man will commaund it. But if he do commaund, or if she know that it be his wil, then for his minde and pleasure let hir do this. But then shal she say as S. Hester sayde, when she was apparelled and tyed with all the diuelles pompe. Thou knowest good Lorde (sayd she) my necessity, and that I abhor this signe of pride and of mine honour vppon my head on the dayes of my pompe, and I curse it as a clout defiled with bloud, I neither vse to wear it on such dayes as I may be at rest. Therfore if a womā be at her liberty to wear what apparel she list, let her remēber y^e ther is no cause greatly desired wherfore she ought to desire to be proudly apparelled, seeing shee is married

ried and hath caught alreedy that, whiche other say they, hunt for with such nets. *Saint Ciprian* the martyre biddeth married women take heede, that they do not flatter and excuse their owne fantasies, and likinges in them selues with theyr husbandes, least when they lay theyr husbandes for their excuse, they take them for fellowes and accessaries of their vice. I haue shewed mine opinion afoze alreedy, as concerning apparell: nowe it is beste to geue an eare vnto *Saint Peter*, and *Paul*, which had a christian wife weare simple arayment, and be moze goodly in holines of liuing, then golde or pzeious stones. And in deede an honest woman hath other moze goodly atirementes, whiche (as the wise man *Xistus* sayth,) standeth in chaste demeanoure and honest bzinging vp of her chyldzen, as *Cornelia Gracchus* wife was wont to say: and also in her husbandes honour, or worship. The wife of *Philo* the wise man, when she went forth vpon a time without a golden garlande on her head, and other noble women did weare, one asked her why she had none: she answered agayne, the husbandes honour and vertue is ornament

ornament inough vnto the wife. Who did
 not moze regarde the wife of *Cato*, which
 was no very riche man, then al the wiues
 of a great many of *Publicanes*, whiche
 flowed in goodes: Also it was moze ho-
 nour for *Xantippe* to be wife vnto poore
Socrates, then either vnto *Scopa*, or any o-
 ther rich man in those dayes. *Democrates*
 sayth, that the ornament of a woman is
 small apparell and litle speeche, and she
 is the most honorable that hath the beste
 husbände: notwithstanding, as I woulde
 haue a wife to vse no precious apparell,
 likewise no moze do I allowe filthie and
 flobbery arayment. Also some thing must
 be done for the time, place, and common
 custome, but not exceeding, but rather
 much lesse then they require. *Aristotle* in
 his bookes of house keeping would haue
 a woman to vse lesse rayment and appa-
 rell then the lawes and customes of y^e ci-
 tie, do appoynt. For she ought to consider
 (sayth he) that neither goodly clothing,
 nor excellent beautie, nor abundance of
 golde, shall cause a woman so great wor-
 ship, as shall sobernes in all thinges, and
 studie to liue chaste and honestly. There-
 fore ought she rather to regarde reason,
 vertue,

vertue, and holines, then vayne iudgements
 and erronius customes, which haue
 been brought vp by some vngracious fol-
 kes, and accepted and confirmed by the
 corrupt and foolish fantasies of the com-
 mon people. Wherefore some good and
 vertuous wiues ought with one assent to
 resist and goe agaynst such customes, and
 by slender and simple apparell do them-
 selues that is conuenient, and shewe ex-
 ample vnto other what waye they ought
 to take: and it should be a great prayse for
 them to put away an yll custome, then fol-
 lowe it. Nor there is no dispayre, but soe
 may bring down that againe which was
 brought vp by some. For the consent and
 agreement of good womē should preuaile
 as much in goodnes, as the consent of yll
 women hath preuailed in naughtines, if
 they would once begin to strine together
 who shoulde passe other in honestie, mea-
 sure and chastitie, and reckon it a woo-
 ship to get the victorie in these thinges,
 and not in the boasting of riches: whiche
 thing doth soone induce light mindes in-
 to a great enuie, and strife, but fewe doe
 enuie that another shoulde be moze ver-
 tuous then she, or moze pacient, or loue
 her

her husbände better, but many do enuie,
if an other shoulde haue moze apparell,
chaines, bzouches, ouches, oz ringes, then
she. O proud & foolish beastes, euen crea-
ted vnto vanity and pompe, heere vpon ri-
seth strife & proceedeth foozth with suche
seruent mindes, as *Cato* sayth very wise-
ly in the stozy of *Linus*, that the rich wo-
men would not haue that, which none o-
ther should be able to come by. And on
the other side, the pooze women least they
shoulde be dispised and nought set by, by
y meanes they strayne the selues aboue
theyr power. And so when they be asha-
med of that, that they should not, and no-
thing ashamed of y, they should be, they
robbe both their husbands and their chil-
dren, to cloth them selues with, and leaue
hunger and pouertie at home, that they
may goe foozth them selues laden with
silke and golde. Wherefoze they compell
theyr husblandes vnto shamefull craftes
to get by, and mischeeuous deedes, with
theyr whining and groning, least theyr
kinf-women, alians, oz theyr neighbours
should seeme richer oz moze gloriously apa-
relled the they, & yet al these outragious
& intollerale things might be suffered, if
they

they did not sel away their chastity to geet
 thereby that their husbands eyther will
 not giue them, or else for lacke can not
 giue, Some remedy should be found for
 these euilles, eyther by the consent and
 and agreement of riche mens Wiues,
 which with their example should reuoke
 other againe vnto better minde, or else
 some lawe woulde be made, such as the
 lawe was in Rome called *Oppius* law, to
 byidle and measure womens costlinesse.
 These Christian preachers shoulde fol-
 lowe the example of the Pagan *Pytha-*
goras, or rather passe him in such a good-
 ly strife, of whom the Chronicler *Iustine*
 writeth in this manner: *Pythagoras*
 taught women chastity and obedience
 vnto their husbands, and often did tell
 them, that the mother of vertue was so-
 ber diet and hard fare: and he brought to
 passe, with continual disputing and prea-
 ching vnto them, that the wiues layde a-
 way golden and garnished clothes, and
 other ornaments of their state, and refus-
 sed them as instruments of ryot & super-
 fluity. For he affirmed that the true gar-
 nishing and ornamentes of Wiues was
 chastity, and not clothing,

Of walking abroad.

The 9. Chapter.

It is becomming for married women to go lesse abroad then mayds, because they haue that which the maides should seeme to seeke. Therefore let them cast all their minde to keepe well him that they haue gotten, and study to please him onely. The maker of the lawes of the *Lacedemonians* bad that the wiues, when they went forth abroad should couer their faces, because it was not conuenient for them, either to looke on other men, or to bee looked vpon of other men, seeing they haue at home already, whome all onely they ought to looke vpon, and bee looked vpon with all. Which custome the people of *Perseland*, and all the east quarter of the worlde, with most part of the *Greks* do vse. But I would not they should shape their head, as now a daies the custome is to do in many countries of *Europe*, that is, to go vnknown and vnseene of other folkes, but them selues both to see and to know other. In the which doing

ing, I wōder not so much at the womā's delight, delight quod he: nay I wold say, the thicke shamelesnesse vnder y thin couer, as I do their husbands foolishnesse, y do not see how great an occasiō of viciounes it is. They wil do no harm I wis say they: well, I would they had neuer done. And though they would do none, yet it is not good to open such a window of liberty. Therefore let the womens faces be bare of clothes, but closed and couered with shamefastnesse. For that couering was not so much ordayned to couer the woman, that no man should see her, as it was, that she shoulde see no man. *Fauna* wife vnto *Faunus*, king of *Thaborigines* liued many yeres, and yet did neuer man see her, but *Faunus* him selfe. Therefore after her death, she was worshipped for Goddesse, and named the good Goddesse and her sacrifice was so kept, that no man mought lawfully come to it, neyther any image of male beast bee there, while she was a doing. Nor I say not this because I would haue women continuallye shut vp and kept in, but because I wold haue them go seldome abroad, and be little among men, which thing they shall be

content their husbandes withall. What pleasure thinke you it was vnto king *Tygranes*, which when hee had bid *Cyrus* king of *Perse* vnto a banquet, and after the banquet was done, much communication there was of the comely person and fayrenesse of *Cyrus*, then *Tygranes* asked his wife, what shee thought by *Cyrus*: Verely (sayd she) I cannot tel: for so God loue me, all the banquet while, I neuer looked at any man, but you. A vertuous Wife wil neither gladly hear other men, nor of them, nor dispute of any mans persō, for what hath she to do with other mens fayrenesse, which ought to count all in like fayre & foule, sauing her husband. Let her think him fayrer then any other, more proper thē other, like as the mother doth her onely child. In the Canticles of the byble, the spouse thinketh his spouse fayrest of al women: & again, she thinketh him the fayrest of all men. Likewise *Duellius* had a great fauour vnto his wiues simplicitie, I will tell it in Saynt *Hieromes* wordes. *Duellius* (sayth hee) which hadde the firste Tryumphe at Rome, for battayle on the Sea, married a goodlye Mayde called *Bylia*,
2 which

which was so vertuous and chaste, that she
 was example vnto all other in that same
 worlde : when it was not onely a vice,
 but also a wonder to see a womā nought.
 So vpon a time this *Duellius*, when he
 was aged and weake and tremblyng,
 chaunſed to faull out and chide with an
 other man, in which wordes that other
 mā rebuked him of his stincking breath,
 so he went home displeased there with,
 and there blamed his wife, because she ne-
 uer had tolde him, y he might haue found
 some remedie for it : I woulde haue tolde
 you sayde she but y I wened euery mans
 breath had smelled so. This noble and
 chaste woman was to be prayſed: for whe-
 ther she did not know the fault of her hus-
 bande, or suffered it patiently, & because
 her husbände did sooner learne his fault
 and hurte of his body by his enemies y
 wordes, then his wiues clothing . The
 same thinges men say, chaunſed vnto *He-
 ro* the kinge of *Siracuse*. But those wo-
 men can not say so, that kysse many men
 afore they haue husbandes, and many
 when they haue husbandes . What de-
 murenes I woulde haue kept abroade, it
 may be perceiued well enough, by that
 which

which I would haue kept at home in her chamber, with her husbände by night. wherto should I speake of that rude and vncomly manner, which is vsed in many countries, that men and their wiues shal washe both together in one bane: This custome is not once to be named: for it is rather beastly then meete for any reasonable folkes. I woulde haue a woman to heare but few wordes, namely where men talke, and speake lesse. And if shee thinke she shall heare or see any vnclenly thing, conuey her selfe away quickly. King *Hiero*, whome I spake of heere before, condemned the Poet *Epicarmus* in a great some of money, because he had rehearsed an vnclenlye matter in the queenes presence. *Augustus Cesar* gaue a commandement, that no woman should come and see wastlers, because thy were wont to waste naked. Nor it was no wonder that he did so. For this *Cesar* was he that made the lawes of chastitie and adultery. Therfore I would not haue a woman to speake, except it be a thing that shoulde do hurte to be kept in. Neither heare, or at least wise giue no heede vnto such matters as pertayne not to the

3 encrease

encreasing of vertue, The Poet *Iuuenall* rebuketh such women as be wise, what the people of *Seres* and *Thrace* do : and what stirring is all the world ouer: also *Cato* in his oration, that hee made of women, would an honest wife should be ignorant, what lawes be made or annulled in her countrey, or what is done among men of law in the court. And hereupon rose this common saying of the Greeces womens workes ought to be webbes of cloth, and not eloquent orations. And *Aristotle* saith, it is lesse rebuke for a man to be busy to knowe what is done in his kitchin, then for a woman what is done without her house. Therfore he biddeth that shee shall neyther speake nor heare at all of any matters of the realme. *Seneca* writeth, that his aunt for sixteen yeere together, while her husbande was president in Egypt, was neuer seen forth of her house, nor neuer receyued into her house, any of that country: nor neuer asked any thing of her husband, nor suffered any thing to be asked of her selfe. Therfore sayth he, that same country, which is very babling, and wily to finde fault with theyr rulers, in the whiche many

man hath ruled with out fault, how be it not without yll name, yet they gaue reverence vnto her, as a speciall example of holines, and kept in all their raylinge wordes whiche is harde for him to doe, that hath a pleasure in ieopardous conceites. And yet vnto this day they wishe for such an other as she, though they haue no hope together. It had been a great thing, if the countrie had liked her but y^e. dayes but it was a greater thing, that they knewe her not. These be *Senekes* wordes. For the holy and wise womā vnderstoode well enough, that oft accompanying with men shoulde hinder some of her good name: as it doth no good to fine cloth to bee handled of many. There bee some women that beare them selues high of other folkes honour, as of their husbandes Brother, kinse-man, and some of a freende, with whome they haue very small acquaintaunce. What a folly is this to handle thy selfe so that another shall be made good and wortheie honour, for his owne vertue, & thou made nought, & vnwortheie honour, with another bodie's vertu? And many there be that so abuse they^r kinsmens power, that they

make both them selues , and them that haue the power hated by the meanes, as the wife of the brother of *Vitellius* the emperour, which tooke moze vpon her because of her brother in lawes principallitie, then the emperours wife her selfe did. The headie domination of the sisters of *Hiero* King of *Siracuse*, mooued the people vnto insurrection: where with both the king and al his children were destroyed. Ther was also in our daies a certaine noble man, that had a woonderous proud wife , and it chaunced him to be turned out of all his goodes and possessions at once , whom euery man thought was well serued, because the woman vsed her selfe so proude and arrogantly vpon her husbandes power. Therfoze you women that will meddle with common matters of realmes and Cities, and weene to gouerne people and nations with the braydes of your stomackes , you goe about to hurle downe townes afoze you and you light vpon an harde rocke : where vpon though you bruse and shake countries very soze, yet they scape and you perishe. For you know neither measure nor order: and yet which is the worst poynt of all,

all, you weene you knowe very well, and will be ruled in nothing after them that be experte. But you attempt to drawe al thinges after your fantasie without discretion. Weene you it was for nothing, that wise men forbade you rule and gouernance of countries: and that saint Paull biddeth, you shall not speake in congregations and gathering of people: Al this same meaneth, that you shall not meddle with matters of realmes or Cities, your owne house, is a citie great enough for you: as for forth abroad, neither knowe you, nor be you knowe. *Thucidides* would not y a good woman shold be as much as praysed with the common voice: & much lesse dispraysed. But he would she should be clearely vnknown, neyther the common fame to make any mention of her. It is no great signe of honestie for a woman to be much known, talked, & songe of: & to be marked by some speciall name in many mennes meuthes: as to be called fayre, or goggell eyed, squint, browne, halte, fatte, pale or leane. For these thinges in a good woman ought to be vnknown abroad, as we haue shewed in the booke afoze. Notwithstanding there be
some

some that must needs be a bode , for
they living, as those that bye and sell:
which, if it were possible , I woulde not
that women should be put to those busi-
nesses: and if it must needs be so, let olde
women do them, or married women that
be past middle age . But if yong women
must needs do this, let them be curteous
without flattering wordes, and shamfast
without presumption , and rather take
losse in their merchaundise, then in theyr
honestie. I say this because of soe , which
do entice biers to them with exceeding
flattering wordes. But *Plautus* sayth, it
is no poynt meete for an honest wife, but
for a harlotte, to flatter other men: whose
deceites within a while when men know
them, they eschew as warily as the *Mer-*
maydes song. Shamefastnes shall get a
great deale moze gaynes , whom the by-
er shall coniecture both by the face and
conditions, wil neyther lye nor deceiue
them . A riche merchaunt hath pleasure
in pleasant wordes and merie conceites:
But yet fewe will giue mony for them:
and when it cometh to the merchaun-
dise in earnest , no man will beleue
suche wanton speeche. But howe so ever
these

these matters be, let a woman euer haue this in minde and remembrance, that the onely treasure of a woman is honestie with shamesfastnes. Now seeing I would haue an honest wife thus ordred at home you may easily perceiue howe I do allow, that she shoulde goe to warre and handle armour, which I would not she shoulde once name, And would to God al chzistian men would lay them away + Nowe that widowe *Indith* is vanished away, whiche was but a shadowe and signification of thinges to come, and with her continencie and holines cut of the heade of *Holophernes*, that is to say the diuell. Now *Delbora*, that iudged *Israell*, giueth place vnto the gospel of *Chziste* how be it she did not helpe the people of God fighting, so much by counsell and feates of warre, as by fasting, praying, and prophesying: of the which two women saint *Ambrose*, after that he had intreated in the booke of widowes, turned his speech vnto chzistian womē, saying: The churche ouercōmeth not theyr aduersaries power, by secular armoure, but with spirituall Armoure: whiche bee strong ynough

ynough afoze God to destroy the fences
 & the sleighthes of spirituall naughtines.
 The armour of the Church is faith, the
 armour of the Church is prayer, which
 ouercommeth the aduersarye. A woman
 ought not to shew forth abysad any signe
 of presumption, disdaine, or daintye sto-
 macke, neither by wordes, countenaunce
 nor pace: but all shall be simple, & right
 forth, demure, sober, and tempered and
 spiced with shamefastnes. And because
 the light mindes of some will be lightly
 stirred with neuer so little a blast of ho-
 nour, it is necessarye to giue them war-
 ning, to be moze sad and wise, then to be
 mooued with so little a winde, or to bee
 ignoraunt, how foolishhe and how little
 worth that thing is, which we call ho-
 nour. What matter maketh it, whether
 thou be called *Cornelia*, or mistres *Cornelia*? O tender hart, that will be stirred
 with one sound of a word. Thou foole,
 doest not thou see, that thou art no mi-
 stres for calling so? How do they y call
 women queenes and empresses, doe they
 make them so, because they cal them: the
 angel *Gabriell* called y virgin, but *Mary*
 by her name, and thou disdainedst to be
 called

called by the name of one better then thy selfe . What an ignoraunce art thou in of that thing , which thou desirest ? For men vse to call that woman their Ladye or mistresse, that is their paramour. For she in deed is a mans Lady and tyraunt ouer him, vnto whom he serueth humbly and subiectly. Moreover what force is it, whether thou sit or walke firste or laste? In some countries, the first hath the pre-eminence, in some countries the last, & in some the middle. Wherefore this thing is but made by mens opinion, & not by nature. Wherefore if y^e wilt do after opinion & contēt it, whensoever thou art the foremost , thinke thy selfe in that countrey, where the foremost be preferred . When thou art in the middle , thinke thy selfe there where the middle hath the honour. And when thou art the last, suppose thou art among them that moste esteeme the last. And so where soeuer thou art: Thou shalt thinke thy selfe well regarded. And againe on the other side, least thou shouldest ware too hauty with thine honour, when thou art in the moste honourable roome , suppose thy selfe to be amonge that people , where that place is the low.

lowest. Now as for going out of y way, for reuerence to giue an other rome, that is nothing but as the more mightie shold suffer the weaker, or the hole fauour the lame, or the lustie and well liking, the weake and sicke, or the empty the laden, or the swift the slow. And weeneest thou there is any other cause, why men speake so gently vnto women, and set so much by them, and speake them so fayre, and haue them in such reuerence, but because that a lusty and strong nature doth handle dainetely that other, which is weake and feeble, wherein neuer so little an offence would sone enter, and be deep imprinted, like as thin and brittle glasses will catch harme lightly? Therefore you get none honour by your owne merites, but of other folkes curtesie: nor you be not honoured because you deserue it, but because you sore desire it. If or when men see you be so greedy and desirous to haue honour, and that such a small thing delighteth you so much, men be content to do you that pleasure, and call you mistres, and laugh vpon you, and speake gently to you. For wordes be no great cosse, they giue you the way, because it

is

is no great let of their iourney, and in
the meane season yet they reſte them
ſelues. They ſet you the higheſt, for they
can ſit wel inough beneath you: they giue
you y better appointed part of the houſe,
fine cloaths, gold, ſiluer, precious ſtones,
ſo do they to their children, becauſe they
ſhall not weepe. If or they reckon you no
wiſer, then children: nor no more you be,
as long as you be moued with ſuch chil-
diſh things. And to be ſhort, they let you
haue ſuch things, as as they ſee diſpleaſe
you ſo much if you lacke the. And it is an
honor & a praiſe for the mē, becauſe they
ſet nought by theſe things: but becauſe
they know you be of ſuch appetite, no mā
reckoneth you the more honorable, be-
cauſe you be honored of y men, but rather
rekoneth th ē courteous & gentle, which do
giue honor vnto them, that they know be
ſo loth to lack it. I am a mā my ſelf: not ſtā-
ſtanding, ſeeing I haue takē vpon me to
teach you, euen for a fatherly zeale & cha-
ritie that I beare towarde you, I will
neither hide nor diſſemble any thing that
I ſhall thincke doth pertayne vnto your
inſtruction and learning. Therefore
will I open vnto you euen our ſecrets.

There

Therefore I woulde yee shoulde vnderstand, that we doe but laugh at you, and mocke you, with that baie colour of honour, and the moze desirous that yee be of honour, the moze we mocke you, and talke of you in derision, and giue vnto you abundantly that peeuishnes, which you call honour. But we giue it not for nought. For you giue againe vnto vs no little sport and delectation with the foolishenes of your opinions and fantasies. Truly you vnderstand not, wherein very honour doth stande. It is becoming to deserue honour, but not to couet it. For it shoulde follow and ensue and not be hunted for. Now it shall be a signe vnto you, that you deserue honor, whē you be not agreed to be vnregarded. And that same thing that we call honour, is of so frowarde nature and disposition, that as Philosophers write, Crocodile doth so, it followeth them y^e flee, & fleeth from them that followe it: and is sharpe to them that be gentle to it, and gentle vnto them that be sharpe vnto it. *Socrates* sayth, there is no way moze ready vnto honour, then by vertue: the which all onely seeketh for none honour, and

and yet findeth it. *Salust* wryteth, y^e *Cato*
Uticensis had rather be good, then seeme
good. Therefore sayth he, the lesse that
he sought for honour, the more it pursued
upon him. Therefore the most sure way
unto very honour is vertue, which ney-
ther can lacke honour, nor take indigna-
tion though it be despised. If flatteringes,
glosinges, and fayre wordes, what wo-
man soeuer reckoneth them honour and
praise, is worthe for her folly to haue
none other honoz or praise. And yet there
be some so mad, that though they know
them selues but flattered, yet they wene
they be praysed. What you wretches,
know you not how farre flatterye diffe-
reth from praise? Weene you that is
praise, which neither the person spea-
keth with his hart, and you know to, that
it is false that he sayth: and that he spea-
keth not as hee thinketh: but eyther to
mocke you, or to deceiue you withall?
Beleeue no man of your owne goodnes
better then your selues. And shee that
searcheth and knoweth her selfe wel fin-
deth nothing in her selfe at all, that is
worthy any praise: but a minde, which
thinketh it selfe unworthy anye prayse,

£

if

if there be any goodnes, it commeth of God: and thanke him therefore, giue him laudes and thanks. But if there be any euill, it commeth of our owne unhappinesse. Wherefore the rebuke standeth vnto our selues, and the praise pertaineth vnto an other. Now seeing that worldly honour is of so small price, it is a point of a vile minde, to enuy worldly things vnto any other body. And if it be shame to enuie for honour, it is much more shame to haue enuie at other for money, cloathinges, or possessions, for yet is honour better then all they. Neither is it conuenient to haue enuie at other for their beautie, or their welfare, or plenteous tennings: these be the gifts of God, as all other goodnes be, y^e folkes haue. Wherefore they that enuie for these, seeme not to haue anye enuie at them, that haue these things, but to blame God, which so distributeth his benefites. And me thinketh there is no more cause why, they shoulde be enuied, that haue these, then they that carry baggage on a long iourney. For what other things be the goods of this worlde, but a troublesome carriage and guarden-

aunce

aunce in this life. Wea and worst of all,
 they plucke downe with their waight
 vnto the earth, mindes that be going to-
 ward heauen. But if enuie be eschewed,
 then shall that vice lightly be put away,
 which commonly riseth of enuy, that is
 sute, chiding, skolding, and making them
 selues busie about other folkes matters,
 to spie and search what they doe, what
 they say, how and by what meanes they
 liue. Which thing no honest women
 will do, but such as be shamelesse, and
 worthy all kinde of rebuke: except they
 do it of charitie, to helpe them and they
 lacke. For she ought to helpe the poore
 man, and succour the Orphane childe.
 Happy is shee, if that bee her minde: of
 whō the Prophet speaketh in the psalme
 on this wise: Blessed is he, that taketh Psal. 40.
 vnderstanding and knowledge vpon a
 poore man: God shall deliuer him in
 the euill day: our Lord shal saue him &
 quicken him, & make him happy vpon
 earth: and shal not commit him to his
 enemies will. Our Lorde shall succour
 him vpon the bed of his sorrow: good
 Lord thou hast searched vp all his bed
 in the time of his infirmitie.

What the wife ought to do at home.

The 10. Chapter.

IF the wife haue skill to rule an house with those two properties, that wee spake of befoze, that is honesty of bodye, and great loue toward her husband, then shall all the marriage be more welthye and foztunate: for without this thirde point, can be no encrease of house: and without the other two, wedlocke cannot stand: but it is rather a soze and perpetuall tozment. A woman of *Lacedemon*, taken once prysoner in warre, and asked of her conquerer what shee coulde doe: I can sayd she rule an house. *Aristotel* saith, that in house keeping the mans duety is to get, and the womans to keepe. Wherfoze nature seemeth to haue made them fearefull for the same purpose, least they should be wasters, and haue giuen them continuall thought and care for lacking. For if the woman be ouer free, the man shall neuer get so much as she will waste in shozt time: and so their house muste needes soone decaye. It is not becom-
ming

ming for an honest wife to bee a great spender. Nor they be lightly no great sparers of their honesty, that be so large of their money, as *Salust* saith by *Sempronia*, which set more price by any other thing, then she did by her worship or her money. For a man could not well perceiue, whether she regarded lesse her money or her good name. How be it, I wold not haue the woman to bee too great a nigard of her goods, or to let her husband to distribute his money vnto holpe vse. In so much that what peny soeuer cometh once within her coffer, shoulde neuer finde way out againe: as though it were locked in *Labyrinth*, or *Danaes Tower*: as many women do, which haue no discretion, how they should saue & keepe a thing. Therefore the *Essens* woulde take no women with them vnto that holpe and religious life, which they ledde: because the women coulde not awaye with that comminalltie of goodes. For whatsoeuer a woman seeth once in her handes, she can not suffer it to goe away againe. Therefore let her vse her household to sobernes and measure. For that is more the womans duetye then the

mans. But so yet, that she haue discretion betweene measure and auarice, and sobernesse and niggardship. For it is not all one to liue soberlye, and be hungrye. Therefore let her see that her household lacke not neither meat nor cleath. In which point, I woulde shee shoulde heare *Aristotels* opinion. There he sayth be thre thinges, worke, meate, and correction: meate without correction and worke, maketh them proud and wanton: and worke and correction without meate is a cruell intreating, and maketh the seruantes weake and feeble. Therefore let the wyfe giue her seruantes worke to doe, and sufficient meate, as is a Seruantes dutie. But let her order all thinges after her husbandes will and commaundement: or at the least in such wise as shee thinketh that her husbände will bee content: neither be rough and hard with her meynye, but gentle and fauourable: and as *Saint Hierome* saith, more like a mother then a mistresse: and rather obtaine reuerence of them with meeknes, then rigorousnes, wherevnto shee maye shortlye come by the wayes of vertue.

For

For as for chiding, hzauling, railing, skolding, and fighting, both neyther cause aucthoritie nor reuerence, but rather hindzeth them. But wisdom, discretion, sadde conditions, and grauitie of wordes and sentences, bzingeth all thinges better to passe, then headinesse and violence. For we feare more them that be wise and discrete, then them that be angrie and hastie. And a quiette rule may do more then rigorous. For quietnes is of more aucthoritie then hastie brecmnes. Howe be it I woulde not wiues shoulde be sluggish and slouthfull, but I counsell them to vse reuerent grauitie, and neither sitte so still as though they slepte, nor commaunde so foolishly, to make them selues nought sette by, but to wake and take heede, and be sadde without crueltie, sharpe without bitterness, diligent without rigorousnes. Neyther hate none of their housholde, if it be not a noughtie person. And if a seruaunt haue done long seruice in her house, let her take him none other wise then as her brother, or her sonne. We loue cattles & dogges, y haue ben nourished any while in our houses, then how much more faith

Ephe. 6.

Collo. 3. 4.

1. Tim. 6.

1. Peter. 2.

fully ought we to shewe that fauour vnto our euen chzistian. Also seruantes againe on their part must be warned, to remember the saying of Saint Paul, that they do theyr dutie diligently, meekely, and humbly, yea & merilie too, and pleasantly, noz vnable, noz murmoure agayne. neither shewe any displeasent countenance, least they leese the thanke of their laboz, both afoze God and man. Also keep their hands pure from picking and stealing. In the which point all wilde Beasts be moze kinde then many folkes. For what wilde beaste is so outragious, that will pluck away any thing of his profit, by whō he hath bene nourished and brought vp, and quite him with suche a tourne, of whome he hath had so manye pleasures. Now be it no body doth so, but they that bee of vile stomackes, and euen worchie to bee bondes. Therefore seruing maids shall loue and worshippe their masters and maiestresses, none other wise, then though they were theyr fathers and mothers. For the nourisher and bzynger by is as a father. Let the seruing maids neyther say noz do any thing, wherof the good wyfe of the house oz her daughters may

may take any example of yll. For many times giuing yll example, is worse then the deede it selfe. But now to speake of the wiues agayne. Obedience & seruice obtayned by fayre meanes, is moze faithfull and pleasant, then that which is gotten with feare. For I woulde all feare shoulde be away, but not obedience. Let not y^e maistres be ouer pleasant of speech to her men seruantes, neither compenabile and mery, nor vse much conuersation with them, nor bold none of them to play and dallie with her. I would they should loue her, but yet not loue her so muche as obey her. If she woulde not be feared of them as a maistres, yet cause them to reuerence her as a mother. For seruantes couet much theyr libertie: and if a litle be giuen them, they wil take moze. I wil not byd the man so straitly to be ware, that he make not his seruante, ouer homely with him, as I will the woman, which I woulde shoulde not be muche conuersant among her seruantes, nor meddle much with them, neither rebuke and correcte the men, but leaue that for her husbande to doo. Let her be altogether among her maydes, which I woulde shoulde

should be of honest demeanour, and chaste
 of body, wherunto the maistres shall help
 much with her example: and also with
 teaching and shewing, and diligent ouer-
 looking, that nothing be priuy vnto her
 how her maydes liue, Let her laie reme-
 dies against vice, as it were preserues a-
 gainst sicknes. If she spie or suspect any
 that do not order them selues well, nor
 cannot remedy it by chiding or correctiō,
 put her out of her house, for the poyson
 will soone infect all that is nigh about it.
 And y^e suspicious people think the maids
 like their mistresses. How oft sayth saint
Hierome, that the maistresses bee iudged
 and knowen by the maidens. In so much
 that there is a p^rouerb among the greeks
 that whelpes haue there maistresses con-
 ditions. The yong men in *Terence* con-
 iecture the maistresses honest liuing, by
 the mayds course and negligent apparel.
 The Poet *Homer* maketh mention, that
 wise *Vlisses* after hee came home, killed
 the seruing maydes that had layne with
 the wooers, because they both shamed
 and rebuked his house, and were the oc-
 casion of iccperd vnto the chastitie of his
 wife *Penellope*: but shee her selfe did keep
 her

her occupied with those crafts that I spake of in the first booke, and kept her seruantes at their worke: and so did chaſt *Lucrece*, whome the Kings ſonnes found watching and working vppon wooll amonge her maydes, which thing a wyfe ſhall do moze diligently and buſilie, if any part of the finding of her houſe be gotten therby. *Salomon* where hee praiſeth an holy woman ſayth: Shee ſought for wool and flaxe, and wrought by the counsell of her handes, *Theano Metapontina*, when one asked her, what wyfe was the beſt, ſhe aunſwered with a verſe of *Homer* in this manner.

Shee that worketh on wolle and vvebbe.

And keepeth well her husbände: bed.

By that diligence (ſaith the wiſe king) ſhe is made like a marchants ſhip, bringing her bread from far country. And leaſt hee ſhould ſeeme to call her a ſluggarde, hee ſayth mozeouer. And ſhee roſe by nyght and gaue praiſe vñ o her houſhold, and vnto her maydes, not only work, but alſo recreation of their labor & refection: wherof when they haue had ſufficient:

ſhe

she dealeth the rest in almes. We hath opened her hande (sayth he) to the needy, and caught her fingers vnto the poore. A holy woman ought not to set her mind so soze on gathering of goods: but that she distribute vnto poore folkes, and help them that haue neede: not that niggardly, but largely, remembryng that she giueth it for her owne aduantage, and shall receiue much more & better rewarde, both in this worlde and in another. The wise man sayth: shee shall not care for her house, for feare of colde snowe: shee shall not feare, though shee giue a peny vnto a poore man, not onely niggardlye, working it thorough her fingers: but also with open hande largely: she shall not fear, for by her diligence and occupying of wooll, her house shall lacke nothing, necessarie for both winter and sommer, and all her householde shall bee arayed in linen clothing. For there is nothing better in a house than to be wel fed & clothed: not for pleasure, but for their necessity: not delicately, but profitably. Now be it vertue is ill kept, which is mooued and inticed with contrary examples nigh aboute. Therefore let the wise her selfe first of all,

all, she we example of sober fare: and so shall she make her seruauntes the mosse easily to follow the same: or else her seruauntes will thinke it not reason to require of them, that shee will not doe her selfe. And so shall shee euer haue them murmuring and grutching to keepe her commaundement. Therfore let her keep her selfe euer sober, not so much because of her seruauntes, as for her own sake. For what a filthy thing is drunkennesse and gluttony: The greatest assaylers of chastity and shamefastnesse, and enemies of honest name. For every man will abhor a drunken woman & a great glutton, as an unhappye signe. Every man knoweth, that chastitye standeth in ieopardie among excesse of meates. I woulde the wife should be ignoraunt of nothing that is in her house, but look vpon all things often times, that she may haue them ready in memory: least when she shall haue neede of them, eyther she shall not know of them, or else haue much trouble in seeking of them. Also consider in what condition and state her housholde standeth: how much she may spend, how much shee may keepe, how she may cloth, & how she may

may feede. For the wise man sayth: She hath considered the wayes of her house. This diligence shall encrease muche her housholde stoze. I would she shoulde be euer among her maides: whether they be in her kitching dressing of meat, or els spinning, weauing, or sowing, or brushing. For while the maistres is by, al thinges shall be better done. And as the wise man said, nothing shal better feede an horse, or better tyll the ground, then the maister or the maistres to haue an eye to theyr housholde stoze. There is nothing that kepeth an house longer or better then doth a diligent eye of the good wife. And whē she hath done this, let her be euer busie with her owne worke, neither eate her bzeade idle. And then both she obey God, which would not haue vs to eat our bzead without sweat of our face. And then she foloweth the example and precepte of Saint Paull, which did not eate his bzead idle among them, vnto whom he shewed the miseries of our Lorde, but laboured and toyled day and night, as muche as he had leasure from the ministring of Gods worde, and wrought still, because he woulde put no body to charge, often re-
 hearing

2. Thes. 3.

hearing, and saying, that he was not
 worthe to eate, that refused labour. The
 wife shal let no man come into the house,
 except her husbände commaund. Which
 thing also *Aristotle* biddeth. And when
 her husbände is forth adoozes, then
 keepe her house muche moze diligently
 shutte. And yet as *Plautus* sayth, it is con-
 uenient for a good woman to be all one,
 both in her husbändes absence and pre-
 sence. And because the busines and charg
 within the house lyeth vpon the womans
 hande: I woulde she shoulde knowe me-
 dicines and salues for suche diseases as
 be common, and raigne almost daylie:
 and haue those medicines euer prepared
 redie in some closet, wherwith, she may
 help her husband her little childzen, & her
 household meynie, when any needeth, that
 she need not ofte to sende for the Physiti-
 on, or bye all things of the Poticaries. I
 would she shoulde know remedies for such
 diseases as come often, as the cough, the
 murre, and gnawing in the bellie, the
 laske, collicnes, the wormes, the heade-
 ache, paynes in the eyes, for the ague,
 bones out of ioynt, and such other things
 as channce daylie by lyght occasions.

Moreouer,

Moreouer, let her learne to know, what manner diet is good or bad, what meates is wholesome to take, what to eschewe, and how long, and of what fashion. And this I would she shoulde learne, rather of the experience and vse of sad and wise women, then of the counsayl of any phisition, dwelling nigh about: and haue them diligentlve witten in some little book and not in the great volumes of phisick. A vertuous wife, whē she hath rto her household charge and busines, shal euerp day once, if she may, or at the least on the holy dayes, get her selfe into some secreete corner of her house, out of company, and there for a while lay a parte out of hir minde, all care and thoughte of her House: and there with a quiet minde gathering her wittes and remembraunce vnto her, dispise these worldly thinges as tryfles, frayl, and vnsure, and that soone shall vanish away, & because the length of our life is so short, and passeth so swiftly, that it seemeth not to be led away but plucked away, neyther to depart, but flye away. After this, let her lift vp her minde vnto the studie and contemplacion of heauenly thinges,
by

by some holy reading: then confesse her
 sinnes vnto almighty God, and desire
 meekely pardon and peace of him: and
 pray first for her selfe, her husband, & her
 childzen: and after for all her housholde:
 that our Lorde Iesus of his grace would
 inspire good mindes into them. S. Paul,
 the messenger of almighty God, where
 he informed and taught the Church of
 the corinthians, beginning sayth in this
 wise: If any man haue a wife that is an
 infidel, if she be content to tarye with
 him, let him not put her away. And if
 any christian woman haue an husband
 an infidell, if he be content to dwell
 with her, let her not goe from him,
 For the man, that is an infidell, shalbe
 blessed by his saythfull wife: and the
 womā that is an infidel, shalbe blessed
 by her faithful husband, for what canst
 thou tell woman, whether thou shalt
 be cause of thy husbandes saluation.
 Or what canst thou tell man, whether
 thou shalt be cause of thy wiues salua-
 tion. Which saying pertaineth partly
 vnto praier. For as Saint James saith,
 the continuall prayer of a good man, or a
 good woman may do much: and part vnto

1. Cor. 7.

James. 5.

1. Peter. 4.

her ſample of liuing. Which thing S. Peter the Apoſtle ſheweth, where he ſayth: Likewise women, be you ſubiecte vnto your husbandes, that they that will not beleue the worde, may be wonne without the worde, by theyr wiues conuerſation, when they conſider your demeanour in holic feare. I haue reade of many Chriſtian women, which by theyr meanes haue brought their husbandes vnto holy and vertuous liuing: as *Domitia*, which amended her husband *Flavius Clemens*, kins-man vnto the emperour *Domitian*: and *Clotildis* wife vnto *Clodonius*, the kinge of Fraunce: and *Ingulduſ* wife vnto *Hermogillus* the King of *Gothia*, and many other women moe, which haue brought theyr husbandes to good order and vertue.

*Of children and the charge
and care about them.*

The. xi. Chapter.

First

First of all, if thou beare no childzen:
 Take it with a patient and a content
 minde: and in maner reioyce, thou lackest
 that incredible payne, and busines. Ther
 is no place here to declare, what miserie
 she must suffer, while she is great: what
 dolour and perill, whē she laboꝛeth. Dore
 ouer, what wearines & care she hath in
 nourishing and bzinging vp of them, least
 they should ware it, oꝛ any misfoꝛtune be
 chaunce them: what continuall feare shee
 hath, whether they goe: what they doe,
 least they do oꝛ take any harme. Verily I
 can not expresse the cause of this great de
 sire, that women haue to beare childzen.
 Wouldest thou be a mother, whereto:
 That thou mayest replenishe the woꝛlde:
 as who say, the woꝛld could not be filled,
 except thou bzing foꝛth a little beaste oꝛ
 two: oꝛ els that God coulde not rayse
 childzen vnto *Abraham* of these same
 stones. Be neuer carefull in the house of
 God, howe it shalbe be fylled: he will
 pꝛouide well enough foꝛ his house, that
 it shall not be emptie. But peradventure
 thou fearest the rebuke of barrennesse.
 Thou art a Christian woman: There-
 foꝛe vnderstande, that now this saying is

past, Cursed be that woman in Israel that is barren. Thou lyuest nowe vnder a lawe, wherein thou seest virginities preferred aboue mariage: & hearest the saying of thy Lorde: Woe be vnto women, that be great and beare children: & blessed be they that be barren: blessed be the wombes that beare not, and the breasts that giue not sucke. How canst thou tell whether God will haue thee to be one of those happie and blessed women? How much more shamefully did the woman of Flaunders, which had been married almost fyftie yeere, and neuer had childe, and after that her husbände was deade, married vnto an other man, laying onely for her cause, to proue whether the faulte was in her selfe or in her husbände, that she had no children. Wherefoze she was worthy to beare a child with great paine and wearines: and in her labour to be deliuered of her childe, and her life both, with extream torment. How be it I can not tell, whether she had any other cause to marrie agayne, at the least wise shee layd that, which seemed most honest in the eares of the foolish people. Paraduventure thou wouldest faine see children come of thine owne

owne body: shall they be of any other fashion trowest thou then other children be? And thou hast children of the Citie, and also all other Christian children, whō thou maist beare motherly affection vnto. And thinke that they be all thine. For so the law of mākind doth exhort thee, and our faith commaundeth. Where to haue you so great a desire of children you women? For if the cares and sorowes, that children cause vnto their mothers, were painted you in a table, there is none of you so greedie of children, but shee would be as sore afraid of them as of death: and she y^e hath any, wold hate them like cruel wild beasts, or venomous serpentes. What ioy, or what pleasure can be in children? whiles they be y^{oung}, there is nothing but tediousnes, and when they be elder, perpetuall feare what wayes they wil take: if they be ill, euerlasting sorow: and if they be good, there is perpetuall care, least they shoulde dye, or some harme bechaunce them, and least they should goe away, or be chaunged. What need I to bring in *Octavius*, sister vnto *Augustus*, for an example? I would there were not so many ex-

amples, as there be, of such as haue been made of welthy and fortunat mothers, miserable and pined away, and dyed for sorrow. Moreover, if thou haue many, then hast thou greater care, where the vnrhystines of one shall wipe away all the ioye that thou hast of the rest. And this I meane by the sonnes. Now to speake of the daughters, what a torment of care is it to keepe them? And in marrying them, what paine shall shee haue? Beside this, that fewe fathers and mothers see good childezen of their owne. For very goodnes which is neuer without wisdom, commeth not but in discreat age. Plato calleth him happy, that may attayne in his last age vnto wisdom and good life. But when the childezen be of that age, fathers and mothers be turned to duste. O vnkinde woman, that doest not reknowledge how great a benefite thou hast had of God, that either did neuer beare childezen, or els lost them before the time of sorrow? Wherefore *Euripides* sayd full well:

She that lacketh Children
Is happy of that misfortune.

There

Therefore thou that bearest not, put not the fault of thy barrennes in thy husbande: for the faulte is peradventure in thy selfe: which art condemned to be barren, either by nature or by the will of God. And y^e greatest philosophers agree in this opinion, y^e women beare no children more long of themselves then of they^r husbandes. For nature neuer brought forth but very fewe barren men, and many women. And that vpon great consideration, because there is more losse in y^e barrennesse of the man, then of the woman. For there cometh more increase in generation by the man, then by the woman. Wherefore woman, if the barrennes be in thee, thou doest vngratiously in vayne: for there shall neuer man get thee with childe. And so thou conceiuest many vngratious deeds in thy mind: but thou shalt neuer conceyue any fruite in thy wombe. And many tymes by the righteous prouision of God, vnknewen vnto vs, ther cometh no issue in marriage. For like as it is y^e gift of God, that good childre be had, so is it his gift y^e any childre be had at al, therfore to seke any other remedy the^r by praier, is not only super-

1 Sam.

Luke. 2.

fluuous, but also a cursed deed. Therfore aske childe-
 ren. For if thou haue an ill childe, it
 were better beare a snake, or a wolfe.
 Therfore aske thou a childe as *Anna*,
 wife vnto *Helcane*, did aske: which by
 prayer, weeping, and holpe liuinge ob-
 tained a sonne, a Prophet, and Iudge of
Israell, called *Samuel*: like as the other
Anna, wife vnto *Ioachim*, which trusting
 wholy in God, bare *Mary* the mother of
 Christ, vnto mans saluation. Also *Eliza-
 beth* wife vnto *Zacharie*, which had been
 barren, brought forth saint *Iohn* the mes-
 senger of our Lorde: which gat manye a
 childe vnto Christ: aboue the which *S.
 Iohn* there was neuer man bozne of wo-
 man. Our Lord gaue *Isaac* the Image
 of Christ, and the beginner of two great
 nations of people, vnto *Sara* in her olde
 age: which was not discontent with her
 barrennes, in that time, when barrennes
 was reckoned a great shame. The an-
 gell of our Lord shewed vnto the wife of
Manna, a good and a chaste woman, that
Sampson should be bozne of her, the iudge
 and deliuerer of *Israell*. Such children
 doe they obtaine that so aske. For they
 that

that be conceiued of sinne and wicked-
 nesse, can be naught els, but vngreatness.
 The wordes of the aungell vnto
Sampsons mother be these, Thou art bar-
 ren and without children: how be it, *Iudg. 3.*
 thou shalt conceiue and beare a sonne.
 Therefore see thou drinke neyther
 wine nor ale, nor eate anye vnpure
 thing. For thou shalt conceiue and
 beare a sonne, whose heade no razer
 shall touch: for he shall bee blessed of
 God from his babes age, and from the
 wombe of his mother, and shall begin
 to deliuer Israell out of the handes of
 the Philistines. These wordes put me
 in remembraunce now, to giue women
 with childe warning, that so long as they
 be great, they neither eat so much to take
 surfet of, nor drinke to be drunck with.
 For many children haue afterwardes v-
 sed the same thinges, that their mothers
 delighted in, when they were with child
 with them. Now for to declare, what di-
 ligence ought to be giuen to children in
 the bringing vp of them, were too long
 to be comprehended in this booke, if I
 should teach euery thing at large. Where-
 of manye cunning men, both of old time
 and

and late, haue witten much in booke made purposely for the same matter. I will touch a few things, that me think pertaine vnto the duty of a wise huswife. First of all, let the mother reckon her children to bee all her treasure. There came vpon a time a great riche woman vnto *Rome*, out of the countrie of *Campania*, which was hosted and lodged with the noble woman *Cornelia*, wife of *Gracchus*: there this riche woman shewed out her great treasure vnto *Cornelia*, abundance, of siluer and golde, riche raymentes, and precious stones: which when *Cornelia* had praised, then desired this woman of *Campany*, that shee would do so much againe, as shewe her treasure: *Cornelia* answered, that she would do so at night. Nowe were her children gone to schoole, and were not yet come home. So at nyght, when the children were come home: Shee shewed them vnto this woman, and said: these bee my chiefe treasure. An other time a certayne woman of *Ionia*, made great boaste and shewe of glorious cloathes, of great price and goodly worke, *Cornelia*, said: this woman maketh great
boast

boaste of her cloathes, but my foure
sonnes, endued with all kinde of ver-
tue, bee vnto mee in steade of preci-
ous cloathes, with coslie worke, and
all treasure. Therefore in keeping of
this treasure, and encreasing it, there
is no labour to bee refused. Loue
shall make all labour lyght and easie.
Wherefore shee shall nourishe them
with her owne mylke: and obeye the
commaundement of nature, which gy-
uing two breasts with mylke, vnto e-
uerie woman deliuered of childe, see-
meth to crie and bidde euery woman,
that hath bozne childe, to keepe childe
as other lyuing creatures do. Also that
wise and liberall mother of all things,
Nature, hath tourned all that blood,
which went vnto the nourishment of
the childe, whyle it was in the mothers
wombe, after that the childe is bozne, she
senderth it vp vnto the breasts, turned in-
to white milk, to nourish the childe with-
all: neyther forsaketh the tender babe,
after that it is bozne, but nourisheth
it with the foode, whereof shee hath
made it. But I haue spoken yrongh
of this matter in the Booke afoze.

After

Afterwardes, if the mother can skill of learning, let her teach her little childzen her selfe that they may haue al one, both for their mother, their nurse, and their teacher. And that they may loue her also the more, and learn with better courage and more speede, by the meanes of the loue, that their teacher hath toward the. As for her daughters, she shall beside the learning of the booke, instruct them also with womens craftes: as to handle wool and flaxe, to spinne, to weaue, to sowe, to rule and ouer see an house. Neyther a vertuous mother ought to refuse learning on the booke, but now and then study and read holy and wise mens bookes: and though shee doe it not for her owne sake, at the least wise for her childzen, y she may teach them, and make the good: As *Euclid*, when she was of great age, set her selfe vnto learning, and study of philosophy, onely to the entent, that shee might teach her childzen: and so shee did. For the babe first heareth her mother, and first beginneth to enforme her speech after hers. For that age can doe nothing it selfe, but counterfet and follow other: and is cunning in this thing onely. She
taketh

taketh her first conditions and information of minde, by such as she heareth, or seeth by her mother. Therefore it lyeth more in the mother, then men ween, to make the conditions of the children. For she may make them whether she wil, very good, or very bad. Nowe how she shall make them good, I will giue a few short rules. Let her giue her diligence, at least wise because of her children, that she vse no rude and blunt speech, least that manner of speaking take such root in the tender mindes of the children, and so growe and increase together with their age, that they can not forget it. Children wil learne no speech better, nor more playnly expresse, then they will their mothers. For they will counterfet both the vertue & the vice, if any be in it. *James the king of Aragone*, after he had won my Country *Valence*, out of the hands of the *Agarenes*, which inhabited the city that time, he droue out the people, and commaunded men of *Aragon*, and women of *Ilerda* to go dwell in it. So the children that came of them both, with all their posterity, kept their mothers language: which we speake thereunto this day. For the
space

space of more then two hundred and fiftie yeare. *Tyberius Gracchus*, and *Gayus Gracchus*, were counted the moste eloquent men of *Rome*, and they learned of their mother *Cornelia*, which *Epistles* were read in the old worlde, full of pure eloquence. *Istrya* the queene of *Scythia*, wife vnto king *Aripithis*, taught her son *Syles* the Greeke tongue. Also *Plato* commaundeth, that nurces shal not vse to tel vnto children vaine and trifling fables. This same thing is to bee charged vnto the mothers tongue. For by reason of such byrning vp: some after they becom to sadder age, haue such childish & tender stomackes, that they can not abyde to heare any thing of wisdomes or sadnes, but delight altogether in bookes of peeuish fables, which neither be true, nor likely. Therfore mothers shall haue ready at hand pleasant histories and honest tales, of the commendation of vertue, and rebukinges of vice. And let the childe heare those first: and when it can not yet tell what is good and what is badde, it shall begin to loue vertue and hate vice: and so grow vp and wate with those opinions: and shall goe about to bee lyke vnto

unto them, whome he hath heard his mother commende: and unlike unto those, whom she hath dispraised. The mother shall rehearse unto them the laudes of vertue, and the dispraise of vice, and repeat often times, to drue them into the childrens remembraunce. I would shee should haue some holy sayinges and preceptes of liuing commonly in vse, which heard diuers times, shall at the last abide in the childrens remembraunce, though they giue no heed unto them. For children runne vnto their mother, & ask her aduise in all thinges: they enquire euery thing of her: what soeuer shee aunswaereth, they beleue and regarde and take it euen for the Gospel. O mothers what an occasion be you vnto your children, to make them whether you will, good or bad: Then shoulde right and good opinions, and the pure fayth of Christ bee powred into their mindes, to despise riches, power, honour, pompe, nobilitie, & beauty, and to reckon them for vaine and foolish thinges: but iustice, deuotion, boldnes, continence, cunning meeknes, mercy and charitpe with mankinde, to reckon these thinges goodly, & woorthy to be regarded

garded and vled, and to count them the true and sure goods. Neither to haue in honour such men, in whome these things be, that we speak of befoze, but in whom these be. What someeuer shal be spoken of any man, or done wisely, wittily, or honestly, let her prayse it vnto them. And what soeuer any man hath done lewdly, subtilly, falsely, shamefullye, wickedlye, vngraciously, rebuke that soze. When she embraceth her childe and kisseth it, and will pray it Gods blessing, let her not pray of this fashio: God make thee richer the euer was *Cresus* or *Crassus*: god make thee more honourable then euer was *Pompeius* or *Cesar*: God make thee more fortunate then euer was *Augustus*. But let her pray on this fashio: Christe giue thee grace to bee good and content, and to dispise fortune of the world, to be vertuous and follow his steppes, to doe after *S. Paul*, and make thee more iust then euer was *Cato*, holier then *Socrates* or *Senecke*, more cunning then *Plato* or *Aristotle*, or more eloquent then *Demosthenes* or *Tullius*. These let her reckon for great thinges, and to bee desired. These let her seeke and wish for,
that

that woulde pray for good thinges. Let the mother neuer laugh at any worde or deede of the childe, done lewdely, shamefully, naughtelye, wantonlye, or piertely, nor kisse it therefore. For children will lyghtly vse them selues vnto such thinges, as they see be pleasant and delectable vnto theyr father and mother: nor wil not loue them, after they be come to mannes or womans state. Therefore the mother shall correcte the childe for suche doinges: and let it knowe, that it neyther doth well, nor she is not content therewith. And agayne on the other side, let her embrace and kysse it, when so euer it doth any thing that is a signe of goodnes. The stoicke Philosophers say, that there be certayne fiers or seedes, whether you will call them, bred by nature in vs, of the same iustice, in the which that first father of mankinde was made by almightie God: that litle fyre, if it might encrease in vs, it would bring vs vp vnto the perfection of vertue, and blessed lyuing. But it is drowned with corrupte opinions and iudgementes. And when it beginneth to light and flame vpp a little, it doth not onely lacke nou-

rishment, but also is quenched with contrary blastes of winde. Fathers and mothers, nurces, schoolmaisters, kinsfolks, freendes, acquaintance, and the common people, which is a matter of great error, all these doe that they can to plucke vp those seedes of vertue by the rootes, and to ouerwhelme that little fyre, as soone as it becometh to appeare. But all they regard riches much, and giue honour vnto nobility, and reuerence vnto honour, and seeke for power, and prayse beauty, and worship pompe, and follow pleasures. But they tread pouerty vnder feete, and mocke simple mindes. They suspect deuotion, and hate cunning: and all kinde of vertue they call folly. And whensoever they pray for any thing, they wishe for those that I spake of before. But if anye bodye once name these other things, they abhorre them as vnlucky Sygnes. And therefore these Ie vnder feete, and bee despised. Neyther any man applyeth him selfe vnto them: but those other thinges bee in regarde and price: and all men runneth vnto them. For whereof I pray you cometh this, that wee haue so manye lewde

lewde fellowes and fooles, and so fewe good and wise men: when that the good nature of mankind is moze inclined of it owne selfe vnto vertue, then vnto vice. Therefore a good wife shall withstande these corrupted opinions, with other better, and moze meet for Christian folkes: & shal nourish vp in her children that little fire, that I speake of before: and water those seedes with the drops of good teaching, that the fire maye rise vp vnto great light, and the seedes vnto much and good corne. Let her not breake the strength both of their bodies, their wits, and vertue, with wanton & dainty bringing vp, I haue seen very few men come to great pzoofe of either learning, witte, or vertue, that had been daintely bzoght vp. Neither the bodies can come vnto their due strength, when they be feebled with delicate keeping. And so when mothers wene they saue their children, they leese them: & when they go about to keep them in health & strength, they foolishly minish both the health and their life. Let them loue their children wel, as conuenient is & spare not. For who would either adnull or dispraise the law of nature? Or

what a crueltye is it , not to loue them that thou hast bozne : But yet let them hide their loue , leasste the childezen take boldnes therevpon, to doe what they list. Noz let not loue stop her to punishe her childezen for their vices , and to strength their bodie and wits with sad bzinging vp. For you mothers be the cause of most part of ilnes among folkes: whereby you may see how much your childezen are beholding vnto you, which induce naughtie opinions into them with your folly. For you haue the bzinging vp of them : and you allow their vnchristines. And when they be going vnto high vertue, and abhorre the riches of the worlde, and the pompe of the deuill : you with your weeping, & sharpe rebuking, call them backe againe into the deuilles snares : because you had leauer see them rich then good. *Agrippina*, mother vnto the Emperour *Nero*, when she had asked sooth sayers of her sonne, whether he shoulde be Emperour, yea sayde they, but he shall kill his mother : let him kill her sayd she, so that he may be Emperour. And so he both was Emperour and killed her. But when it came to the point, *Agrippina* would

would not gladly haue beene killed, and repented that her sonne had the empyze. Finallye you, through your cherishing will neither let them take labour to learne vertue: and haue a pleasure to fill them full of vices and delicatenes. Therefore manye of you weepe & wayle (for I speake not of all) and be well punished and worzhely in this life, for your madnes. When you be sozpy to see your childezen such as your selues haue made them. Noz you be loued of them againe, when they perceiue them selues vnlo- ued of all other for your loue. There is a certaine tale of a young man, which when he was ledde to be put to death, desired to speake with his mother: and when she came, layde his mouth to her eare, and bit it off: and when the people that were by rebuked him, calling him not onely a theefe, but also cursed, for so intreating his mother, he aunswered a- gaine: this is the rewarde for her bzin- ging vp. For if she, sayd he, had coꝛrected me for stealing my fellowes booke out of the schoole, which was my first theft: then had I not proceeded vnto these mis- cheuous deedes, but shee cherished me,

and kissed me for my doing. Now where
 to should I rehearse the madness of those
 mothers, that loue better those childzen,
 that be foule, crooked, lewde, dullardes,
 sluggardes, drunckardes, vnruely, and foo-
 lish, then those, that be faire, vpright, cum-
 ning, quickwitted, inuentiue, sober, trea-
 table, quiet and wise? Whether is this
 an errour of folkes mindes, or a punish-
 ment of God, deserued for their sinnes, to
 make them to loue such thinges, as bee
 worthy to loue: Dumb beasts cherishe
 euery & fayrest of their whelpes, or birds,
 and lightly it is a signe of good prooffe in
 them, when the dammes make much of
 them. Also hunters know that that shall
 be the best dog, which the dam is moste
 busie about, and for whom she careth the
 most, & carryeth first into her litter. But
 in mankind that is the most vile and the
 least worth, that the mother loueth most
 tenderly. If you will be loued in deed of
 your childzen, and specially in that age,
 when they know what is true and holpe
 loue, then make them not to loue you o-
 uer much, when they know not yet what
 loue is: but set more by a spiced cake, a
 honey combe, or a peece of suger, then
 by

by both father and mother. No mother
loued her child better then mine did me:
neither any child did euer lesse perceiue
him self loued of his mother then I. She
nauer lightly laughed vpon me: shee ne-
uer cockered me: and yet when I had
been thzee or foure dayes out of her house
that she wist not where, she was almoste
soze sicke. And when I was come home,
I could not perceiue that euer shee lon-
ged for me. Therefore was there no bo-
dy, that I more fled, or was more loath
to come nigh, then my mother, when I
was a child. But after I came to young
mans estate, there was no body, whom I
delighted more to haue in sight. Whose
memorie now I haue in reuerence, and
as oft as shee commeth to my remem-
braunce, I embrace her within my mind
and thought, when I can not with my
bodye. I had a friend at *Paris*, a verpe
well learned man, which among other
great benefites of God, reckoned this
for one: that his mother was dead, that
cherished him so wondrously: which (said
he) if shee had liued, I had neuer come
to *Paris* to learne: but had sitte still at
home all my life, among dicing, drabbes,

delicates, and pleasures, as I begunne. Howe could this man loue his mother, that was so glad of her death? But a wise mother shall not wishe for pleasures vnto her childe, but vertue. Nor for riches, but for cunning and good fame. And rather for an honest death, then for an vncomely life. The women of *Lacedemon*, had leauer their sonnes should die honestly for the defence of their cuntrie, then flee to saue their liues. And we reade in *Histories*, that many of them haue killed with their owne handes their sonnes, that were cowardes and dastardes, pronouncing these wordes.

This vvas neuer my sonne,
Nor borne in *Lacedemon*.

Sophia, which had thre goodly daughters, named them with thre names, for vertue, hope, fayth, and charitie, and was very glad to see the al die for the honour of *Christe*, and buried them her owne selfe, not farre from *Rome*, in the time of *Hadrian* the emperour. Let not the mothers be so diligent in teaching theyr chilozen craftes to get goodes by, as to make them vertuous. Neyther shal bidd them, take example of such as haue gathered

thered much goods in short space, but rather of such as haue come vnto great vertue and goodnes. The people of *Megara* is dispraised, and not without a cause, for teaching their children nigardeship and couetousnesse: and in stead of honest children, made them sparing bonde men. Wherefore they caused suche thinges, as we see chaunceth now adayes, that with bydding the so oft, seeke for goods, get goodes, increase theyr goodes, and gather goodes, by all meanes, they caused their children to do mischief and ungracious deedes. The whiche fault is a great part in the fathers and mothers, which be counsellours, causers, and setters vpon, and as good reason was, when the children could find none other waies to come by riches, they robbed their fathers and mothers. And if they saw y all was so wel and closely layd vp, that they coulde not come by it, then begunn they to hate their fathers and mothers, and wishe for theyr deaths, and seeke meanes to ridde them away. And it is playnely knowne, that many haue popsoned theyr Fathers and Mothers because they thought to longe, to tarie tyll they died
for

for age. Often times they rebuke their fathers and mothers of their owne vices as thogh they had learned them by their example or negligence. For y^e vnchristy pong man, which had an vnchristy father, sayd on this fashio: I will impute mine vnchristines vnto my father. For I was not brought vp with sad demeanour, neither vnder the law of a wel ordred house, which might haue instructed my manners better, and plucked mee from those vices, that mine age was inclined vnto. but when that first age of childezen ought to bee holden vnder, and kept in by sadde ordering, least it fall vnto vice, through ouer much libertie, from which it will bee harde to plucke them againe: and as the wise man counsaileth, neuer haue the rodde of the boyes backe: specially the Daughters should be handled without any cherishing. For cherishing marrieth the sonnes, but it vtterly destroyeth the Daughters. And men bee made worse with ouer much liberty, but the Women bee made vngriuous. For they be so set vppon pleasures and fantasies, that except they be wel bridled and kept
vnder

under, they runne on heade into a thousand mischeefes. Now howe the daughters ought to be brought vp, I haue shewed in the booke afoze. Therfore the mother shall read it, both because there bee many thinges pertayning vnto married women, and because it is the mothers duety, to see that her daughters doe that we teach there. And when the mothers haue prouided as well as they can by words, that no foul, vncomely, or vnclenly thing, or leopardeus, or vngacious abide in the childes minde, then shall they prouide most of all, both by example and deedes, that the childe see nothinge, which can not bee counterfettred and followed without shame. For as I sayde befoze, the age is euen almoste like an ape, and doth nothing of it selfe, but all by counterfetting of other. And though the Fathers and Mothers by their authozitie and loue, and also commaundement, put the yll examples of other folkes out of the chilozens mindes, yet they can not rebuke that they do the selues: or though they would rebuke it, yet will not chilozen be so much moued with that, that they heare, as with that
that

that, that they see. Wherefore the Poet *Iuuenall* sayth full well, that the examples of Fathers and mothers, may doe more, then a great deale of warning and teaching, of a great sort of masters: for they shall doe them more hurt by the example of one yll deede, then they haue done them good by much holpe counsailing. And therefore the aforesayde Poet counselleth wisely in the 14. Satyre on this manner:

Let nothing that is filthy to speak or to see,
Come neere those doores wherein children bee.
Away with songs & baudes, vvenches light,
And skoffing iauels, that vvalken all night.
Thou shouldest giue children great reuerence,
If thou go about any inconuenience.
Nor let at light a childe's yeares and age:
But vwhen thou fallest into outrage:
Yet for thy little childe, vvhich is in sight:
Refraine that foule act, yvith all thy might.

Celius Plinius displayeth *Numidia Quedrantilla*, because she kept and cherished players and iesters, more then was conuenient for a noble woman. Notwithstanding he commendeth the olde Romans wisdom in this point, because she would not suffer her nephew *Quadratus*, to looke vppon her players, neyther with
in

in her house nor in the common playing place. And whensoever she would heare them, or was about to take her pastime in playing at h chesses, shee vsed to commaund her nephewe to goe his way and study his booke. The same aforesayde *Plinius*, giueth great thanks by a Letter vnto *Hispula* his wiues aunt, because shee had broughte vp and instructed his wife with good learning, which neuer sawe any thing in her aunces house, but honest and vertuous: and no doubt, much more diligence ought to be giuen about the Daughters, that nothing blot their dumurenelle, chastity, or sadnes, because these thinges bee required more perfect in a woman then a man. And the Females in all kindes of Beastes do follow example most wittily, and euermore readily and more perfectly the vices, which thing the male doth also. Wherefore she will lightly do that, which shee seeth her mother do, or any other woman that she seeth regarded of folkes. Neyther shee can refrayne her selfe, if shee haue their example for authority. Wherefore in such courtryes wher the noble and gentlewomen be bad, there bee but fewe of
the

the lowe degree and comminalltie good. And then they y be brought vp of ill women, be not lightly any other themselves. Now be it the daughter resembleth not so much her mother, as her that hath brought and nourished her vp. Wherefore many bastards which haue been brought vp with theyr graundmothers on the fathers side, being vertuous women, haue gone out of their mothers kynde, and followed the life and holines of their grandmothers, that nourished them. *Cato* the elder, banished *Gaius Manlius* out of the senate house, because he kissed his owne wife, his daughter being by. For that ignorant age vnderstandeth not, wherefore euery thing is done, but it will represent the same actes, like as a glasse representeth y fashions of bodie, set afoze it, but not in the same condition. Which thing the most wise and holy man *Eleazar* vnderstanding, when he was commaunded by the statute of king *Antiochus*, to eat swines fleshe, and refused it, & was counselled by Pagans that were his frendes, at least wise to make countenaunce, as though he did eate it, that he might vnder that colour escape, as though he had obeyed

obeyed the kinges will, he made answere
 that he had leauer die, then do any thing
 that might giue ill example to younge
 folkes, and speake vnto them in these
 wordes. For it is not conuenient nor be-
 coming for mine age, to vse any simu-
 lation, that yong men may suspect *Elea-*
zar, which now is past. lxxx. peeres and
 tenne of age, is turned vnto the life of a-
 liantes and infidels: and so they by the
 meanes of my simulation, and for a little
 space of this corruptible life, shalbe de-
 reiuued: and by that meanes shall I get a
 shame and curse vnto mine olde age. For
 though I escap the punishment of men,
 at this present time: yet shal I not scape
 the handes of almightie God, neyther
 quicke nor deade: Wherefore I will do
 as is becoming for mine age, die bold-
 ly, and leaue an example of noble sticke
 vnto young men, when I shall take an
 honest death with a redie and bold mind,
 for the most holy and vertuous lawes.
 As sone as this was said, he was streight
 caried vnto execution, and they that led
 him, whiche were moze fauorable to
 him before, were then displeased, for the
 wordes that he hadde spoken, whiche
 they

they thoughte that hee had sayde of presumption, but when he was nigh beaten to death, hee cried out and sayde, **Lorde** thou y^e hast holy knowledge, thou knowst playnly, that when I might haue beene deliuered from death, yet I suffer harde payns of my body: & I suffer them gladly with al mine hart, for dreadd of thee. And so he departed away, leauing a memorizal of his death, for an example of vertue & boldnesse, not onely vnto yong men, but vnto al his nation. Therefore the sonnes shoulde bee enformed and taughte with example of their father. Neyther there ought any thing to be shewed vnto the, that may bee turned lightely vnto vice, least they turne it moze lightly, both by the reason of their owne ignozance, and by the reason of mans nature, which is inclined vnto the worst. Our **Lorde** punished *Helie* the iudge and byshop of *Israell*, not because he gaue an yll example of his sonnes *Ophny* and *Phinees*, but because he did not punish his yll and vngratious sonnes. Therefore he perished with a fall out of his chayre, and the heritage of his benefice was giuen away to another kinred. Howe how much moze

greuous

greuous vengeance will he take vpon
 such fathers, as teach their childe-
 ren by counsaile, or by their example, to
 liue vngreatly. And seeing that y^e pu-
 nishment of the sons which were adulte-
 rers, redounded vnto the father, because
 he did not prohibit them, as much as lay
 in him: what shall he do to such f^athers,
 that excite and moue their childe-
 ren vnto lechery, pleasures, & vngreatly
 actes, eyther with wordes, or else with deedes?
 And on the other side, of the woman that
 accustoms her childe-
 ren vnto vertue. The
 master of the pagans S. Paul, speaketh
 in this manner: The woman hath gone
 out of the way by transgression, howbeit
 she shall bee saued by bringing forth of
 childe-
 ren, if she continue in fayth, charity,
 and holinesse with chastity.

*Of twise married women,
 and of Step-mothers.*

The twelfth Chapter.

A a

Such

Such as mary agayn, after the death of their first husbandes, beside all that we haue witten here befoze, must bee warned this thing, to take heede, leass they displease their husbandes, which they haue, with ouermuch rehearsing of their first husbandes. The condition of the world is such, that euer folks reckon things past, better then things that bee present: the cause why is, because no felicity is so great, but it hath much displeasure and bitternesse mingled with it, which so long as it is present, greeneueth vs soze: but when it is once gone, it leaueueth no great feeling of it selfe behinde it: and for that cause wee seeme the lesse troubled with sorowes past, then with sorowes present. Also age runneth on apace, which may euery day worse then othel suffer displeasure, and is moze feeble to sustain casualties chaunling. Moreouer the remembraunce of the further and moze luffy age, and as it were a comparison of it with the moze painful age, causeth great merinesse of the present state, and longing for that which is past. But Solomon would not haue such thoughtes to come in to the minde of

a wise man, for to reckon the yeares past better then the yeares present. Neither a wise woman ought to count or reckon her husband which is dead, better then him, which she hath on liue. For they bee oft deceiued in this point, because, if any thing dislike them in their husband, whō they haue, then call they to remembrance onely such poyntes as pleased them in their first husbandes. And that thing they do the more spitefully, if their present husband discontent their minde in those things, wherein their first husbandes did them pleasure, then without all consideration of other things, they compare their husbandes together onely in that: and therevpon riseth payn, whynning, and troublous words, agayne their husbands. And whiles they bewayle and complayne the misse of their deade husband, they keepe no other. As for stepmothers they haue an yll name, as malicious toward their husbands children: of the which thing there be many examples in memory. Therefore Women must be warned oft to rule their owne braydes and fantasies of minde: for thereof cometh the fountayne and beginninge

of all both yll and good. And if thou suffer thy bꝛaydes to rule thee, they will bꝛing vpon thee a great number of troubles and miseries, which afterwarde thou shalt not lightly shake of. But if thou rule them, than shalt thou liue holy & fortunately. And that thing thou shalt obtaine, if thou wilt study diligently, whiles thy mind is at rest and quietnes, how thou mayste behaue thy selfe, when causes of motion and trouble come vpon thee. Therefore stepmothers bee not rough and vreasonable, sauing such, whose passions and bꝛaydes of minde playeth the tyrantes ouer them: and they doe not rule their bꝛaydes, but follow and serue them. For shee that is led with discretion, reason, and consideration, shall reckon her selfe and her husbände all one. And therefore she shall count both his children and hers common to them both. For if that frendship make all things common among freendes, in so much that many haue loued and fauoured their freendes children as their owne, howe much more abundantly and perfectly oughte wedlocke to cause the same, which is the highest degree,

gree, not onely of al freendships, but also of all bloud and kinred. Moreouer, shee ought to haue compassion of their tender and weake age, in remembraunce of her owne. For if she haue chilozen, shee shall loue others too, remembryng that the chance of the worlde is indifferent, & that her chilozen shall finde such fauour of other folkes, whether she dye or liue, as shee hath shewed to other folkes chilozen. And in deede a good woman will be vnto her husbands childe that, which she may here them cal her so oft, that is mother. For what woman is so farre out of al humanity and gentlesse, y will not be moued & mittigated with this word mother, of whome soeuer it is sayde. And specially of chilozen, which can not flatter, but speake so euen with their stomacke, like as they woulde their owne mother, of whome they were bozne? How sweete is the name of freendship? Howe many displeasures and hatreds doth it put away? Than, how much more effectually ought the name of mother to bee, which is full of incredible charity? Thou most irefull woman, dost thou not mollify, when thou hearest thy selfe named

mother? Thou art moze ragious then any wilde beaste, if that name will not stirre thee. For there is no Beast so ragious and cruell, but if an other yong of it owne kinde fawne vppon it, it will be by and by milde vnto it. And thy husbands chilozen cannot make thee gentle and milde with sweete wordes. Thou art called mother and shewest thy selfe an enemye. Thou many times gatherest hate without cause, and blest vppon that weake and innocent age. And when it were conuenient, that all Christianmen should be as bryethren to thee in beneuolence and charity, thou hatest those, that bee conioyned vnto thee in house and bloude, and that bee Bryethren vnto thy chilozen. It is maruaile, that the soule of their mother doth not pursue thee, vexe and trouble thee. Doe you vnderstande, you step-mothers that bee such, that your vnrueleye ire and hate commeth but of the dreames of your own folly. For why do not stepfathers hate their wiues chilozen in like manner? For there is no stepfather, but hee loueth his wiues son as wel as his own. I haue reade of many
 step-

step-fathers, that haue giuen the inheritance of realmes vnto their wiues sons, euen as they had been their owne, as *Augustus* left the Emperre of *Rome* vnto *Tiberius*, & *Claudius* vnto *Nero*: and yet had *Augustus* childre's children & children of them againe: and *Claudius* had a sonne. Which thing they did not for lacke of knowledge that they were not their own sons, but because they perceiued in reason and consideration, that there was no cause of hate betweene step-fathers and step-sonnes, except their owne condition did cause it. For what offence hath step-sons made vnto their step-fathers, except they haue offended them because they were not their owne sonnes. As for that thing laye in Gods handes, and not in mans power. Yea but some would saye, that step-fathers doe not play and trifle with their step-sonnes, as their mothers would. To make aunswere therevnto, by that argument their naturall fathers do not loue them. But wherto shold I say any thing of the step-fathers loue, when there bee some mothers so mad, that they ween their husbands loue not their own natural childre, because they do not trifle

and foole with them all the day and all the night still, as themselves doth. Man cannot dote as the woman can. For that same strong stomacke of man can holde and couer loue well ynough, and ruleth it, and doth not obey it. But you step-mothers, why do not you euer kisse, combe, and pike your step-children as you doe your owne: there is so greate darknesse of mysty fantasies in your mindes, that what soeuer you loue, you thinke every body shoulde loue the same, and that no man loueth that inough: and whatsoeuer that you hate, you thinke is worthy to be hated of euerye man, and that euerye body loueth that too much. And some there be, which when they hate their step sonnes deadly, yet they sweare they loue them: which be mad, and if they belieue, that any man will beleue them. And yet they be moze madde, if they weene to deceiue God. Doest thou looke after, that Christ should heare thee, when thou callest him father, whē thou writhest away from the step-children, calling thee mother: S. Iohn y Apostle doth not beleue that any such doth loue y inuisible God, y hateth his brother whō he looketh vpon.

How

*How she shall bebaue her
selfe with her kinse-folkes and
alliaunce.*

The thirteenth Chapter.

THe great learned man *Nigidius Figulus* sayth, the deriuation and signification of syster, is as though I wold say, seperate and going aside, because she is seperate and goeth into another house and kinred. Which thing seeing it is so, the woman that is married shall begin to be moze seruiceable vnto her aliance, then to her kinsfolkes, and so it is conuenient for many causes. First, because she is as it were grafted and planted into that kin, vnto which shee shall beare children, and the which shee shall multiply with her teeming. Secondly, because she hath the beneuolence and loue of her owne kinsfolks already. Therefore she must seeke for the loue of her aliaunce afterwards. Thirdly, that her children may haue the moze loue of their fathers kinred, when they shall bee holpen not onely with the beneuolence of their father,

father, but also of theyr mother. And in
 short conclusion, it shall be cause of manie
 pleasures, if thou be loued of thine ally-
 ance, and many displeasures if thou be
 hated. And this was the thing that those
 men looked after, which shifted marriage
 out of kinned into other folkes, that loue
 & friendship among people might spreade
 the broder. Therefore it is conuenient,
 diligently to get the loue of thine alliance
 or if thou haue it alredie, to keepe & holde
 it. It is sayd, y mothers in lawes beare
 a stepmothers hate vnto theyr daughters
 in lawes. And agayne, daughters in lawes
 beare no great loue and charitie toward
 theyr mothers in law. Therfore *Terence*
 after the common custome and opinion
 of people, sayth: Al mother in lawes hate
 theyr daughters in lawes. And there was
 a merie woman, which when she saw her
 mother in lawes image made in sugar,
 she sayd, it was bitter. *Plutarke*, and *saint*
Ierome taking of his aucthoritie, where
 he writeth agaynst *Iouinian*, telleth, that
 it was an olde custome in *Leptis*, a Citie
 of *Affricke*, that a newe married wife, on
 the next day after her mariage, shoulde
 come vnto her mother in lawe, and praye
 her

her to lende her a pottle ; and she shoulde
say she had none , to the intent that the
young wife might knowe, by and by af-
ter her marriage the stepmotherly hate
of her mother in lawe , and be lesse gree-
ued afterwarde, if any thinge bechaun-
ced that she woulde not . But when I
consider the cause of this enmitie , me
thinkes both they enuies very foolishly.
For the man standeth as it were in the
myddel betweene his mother and his
wife : and so eyther of them hateth o-
ther, as an expulser of her selfe . The
mother is discontent, that all her sonnes
loue shoulde be turned vnto her daugh-
ter in lawe : and the wife canne not suf-
fer any to be loued, but her selfe . And
thereof riseth hate, enuie, and brawling,
as it were betweene two Dogges , if a
man strike and cherishe the one the o-
ther being by. *Pithagoras* schollers in old
time, and those that were of his secte, did
not reckon frendship minished, the more y
come vnto it, but to be y more encreased
& strengthened: so the mother ought not to
thinke her selfe a mother cuer the lesse, if
her sonne marrie a wife : nor the wife
ought to count her selfe a wife the lesse,
if

if she haue a mother in lawe : but rather either of them ought to reconcile y^e man vnto the other, if any discorde chaunce betweene them. Thou foolish mother in law, wouldest thou not haue thy sonne to loue his wife, which is a companion and friend inseperable? Couldst thou haue suffered not to haue beene loued of thine owne husband? What greater miserie canst thou wish vnto thy sonne then for to dwel with his wife with displeasure? And thou foolish daughter in law, wouldest not thou haue thy husbände to loue his mother? Dost not thou loue thy mother? Thou shalt be loued of thy husband as his fellowe and deare mate: and thy husbände shall loue his mother, as vnto whom he is bound, for his life, his nourishing, and his bzinging vp, and therefore he oweth great loue and kindnes. The daughter in lawe, knowing that her husband and shee is all one, shall reckon her husbandes mother her owne, and shall loue her and reuerence her no lesse then her natural mother, but be moze seruiceable vnto her, that she may binde her the moze to loue her. Shee shall not be displeased, if her husband loue his mother,

but

but rather and shee bee a good and a vertuous woman, if she see him not behaue him self vnto his mother according like, she shall exhort him and desire him to behaue him selfe as a sonne ought vnto his mother. There is no mother in law so out of reason, but shee will be the better content, if she know her daughter in law chaste, and louing to her husband. *Agrippina*, neece vnto *Augustus* the Empeour by his Daughter *Iulia*, which was married vnto *Germanicus*, nephew vnto *Liua* the emperesse, by her sonne *Drusus*, she was hated of *Liua*, both as a Daughter in lawe, and as a step daughter, and was of her owne nature both sharpe & shrewd inough: but she was so chaste of body, and so louing vnto her husbande, that with those two vertues shee altered the fierce minde of her mother in lawe *Liua*, and turned it to good. The daughters in law ought to nourishe and sustaine their mothers in lawe in their necessitie, none other wise, then if they were their owne mothers. *Ruth*, a *Moabite* boyne, left her countrey and all her kinne, for her mother in law, because she would not leaue the old miserable woman in sorow and heauy

heauines. Therefore she both comforted her with wordes, and nourished & sound her with her labour, and in all conditions fulfilled the roome of a daughter: neither that same great charitie of *Ruth* lacked reward: for by the counsell and helpe of her mother in law she gat Booz vnto her husband, a great rich man, and bare *Isay* the the prophet, and was grandmother to king *Dauid*, of whose stocke our Lord *Christ* was bozne.

*How shee shall liue with
her sonne or her daughter married
and how with her sonne in law
and daughter in law.*

The 14. Chapter.

AS it is conuenient for the wife to apply her selfe vnto her husbandes discretion and will in all other thinges: so when any of her children shall be married, and that both *Aristotel* in the second booke of house keeping, teacheth, and reason biddeth, that the whole authoritie ouer the children shoulde bee giuen to the fathers. So by the lawes of *Rome*,
chil.

childzen were not vnder the mothers rule, but the fathers: and that so long as he liued, though they were married, and of great age, except they were at their owne libertye. Now how great power ought fathers to haue ouer their owne childzen. When God would that *Ioseph* should haue some authoritie ouer *Christ*: The aungell of our Lorde, what time he shewed vnto *Ioseph* in his dreame, that that, which was in the wombe of *Mary*, was not conceiued by mans generation, but by the power and worke of the holye Ghost: She shall, said he, beare a sonne, and thou shalt call his name *Iesus*. He sayd not, shee shall beare thee a sonne, as the vse is to say to the owne fathers. For women beare childzen vnto their husbandes: and yet he sayde, thou shalt call him. Whereby he signified the power and authoritie of him, which was his father apparant, when he had sayde vnto the virgin, his name shall be called *Iesus*. A wise woman shall not pursue her daughter in law, nor weene that she winneth loue with hating her, neither of her nor of her sonne. If she loue her, and giue her good counsel, & teach her: and if shee
do

Math. i.

doe a foze her such thinges as may be example vnto her daughter in lawe, both of chastitye and sobernes: and if she make no disorde betweene the married couples, but if any chaunce betweene them by reason of other, auoyde it, and reconcile them againe with all her might: finally, if shee beare a motherly affection toward her daughter in lawe, shee shall lightly bying to passe, that both her sonn shall be moze bounde vnto her, and shall obtaine great loue and reuerence of her daughter in law. For how much moze shall he loue her, of whom he hath beene bozne, and by whome hee hath his wife, both moze chaste and moze sober, and better agreeing with him, whereby he shall be bound vnto her, not onely for that benefitte, that shee is his mother, but also because shee hath beene the instructrice of his wife, and causer of a great part of his felicitie: And the daughter in lawe on her parte shall beare none other minde, vnto her mother in law, then if she were her owne mother, by whome shee hath both gotten moze knowledge, and is made better, and hath her husband moze pleasaunt and louing vnto her. And

in a sharpe and a rigorous mother in law
all things chanceth contrary. As for the
daughter that is maried, the mother shal
not desire to haue so much her owne, as
when shee was a mayde, but remember
that then shee is shifted into an other
house and kindred, to increase that stock:
but shee maye counsell her that that is
good, or put her in remembraunce when
she is maried, of such counsellles as shee
gaue her, when she was vnmarrried: but
she shall not meddle with her in suche
pointes, as shee thinketh will displease
her sonne in law. She shall not lead her
to Churches, nor bzing her hoame, nor
speake to her, if she thinke it be againste
her sonne in lawes will. Neither let any
foolish woman say to me on this maner:
what, maye I not speake to mine owne
daughter? She is thy daughter in deede,
but now she is not thy woman. For what
soeuer right thou haddest to her, thou
hast giuen it ouer to thy sonne in lawe.
Therefore and thou loue thy daughter,
and wouldest see her happy, that is to say
liue in concozd with her husband, exhort
her alway, and giue her counsell to obey
her husbände in euerye point, nor let her

once speake with thee without hee will giue her leaue . For whosoever will haue moze liberty with a mans wife, then the Husbände will suffer is an adulterer . And who so ever toucheth any thing of another mans against the owners will is a thiefe. She shal loue her sonne in law none otherwise thē her owne sonne:but yet shee shall reuerence him moze then her own sonne. For a woman ought not to think that she may be as homely ouer her sonne in lawe, as her owne sonne:but shee shall desire his welfare as much as her own sonne, and giue him as good counsaile and exhortation: but yet in such maner, that she may seem rather to exhort and require him, then bid and commaund him.

*Of a wife well worne in
age.*

The. 15. Chapter.

A Wife well shot in age, shall doe as philosophers say the byrde of Egypt doth, which when it is old, purgeth all filthy humors of it body with spices of Araby,

Araby, & sendeth forth of it mouth a wondrous sweete breath: so a woman, when shee is past the pleasure of the body, and hath done with bearing and bzinging vp of childzen, then shall she sauour & breath al heauenly, she shal neither say nor do any thing, y is not full of holinesse, & that may be example for yonger folks to take heede of. Then as Corgius the rhetoritian saith, her name shall begin to spryng and be knowne, when her person is vknown: then her life holily passed befoze, shall begin to appear: then in deed a vertuous woman shall rule her husband by obeylaunce, and bzing to passe, that her husband shall haue her in great authori-ty, which afozetimes haue liued euer vnder her husbands rule. *Archippa* wife vnto *Themistocles*, by diligent obediēce vnto her husband, obtained of him such loue that he again, when he was y most wise and most noble man, yet followed he his wiues minde, almost in euery thing: and therof cāe this fashon of argumēt, which in boozds was cōmon among y Greeks: whatsoeuer this child wil, they mēt *Theophātus*, *Themistocles* son, whom y mother loued tenderly, then argued they thus:

what soeuer this childe will, the mother will: what soeuer the mother will, *The- mistocles* will: and what soeuer *The mistocles* will, all the Citie of *Athens* will: and what soeuer the Citie of *Athens* will, all *Greece* will, Our Lord commaunded *Abrah m*, to take heede vnto *Saras* words, because shee was aged, and past the lust of the body. Wherefore shee would not counsaile him any childish thing, or that hee need to bee ashamed of, by the reason of her wanton body. Therefore when a wife commeth to this estate, and al her childzen married, and her selfe rid out of worldly businesse, then let her looke to the ground, with her body, yeelding it to the grounde, but with her minde behold the heauen, whether her minde shoulde flit, and lift vp all her senses, her thoght, and all her minde vnto God, and prepare and apply herselfe wholly to her iourney, nor thinke nothing, but that pertaineth vnto her iourney which draweth toward. But let her be wise least in steede of holinesse, shee fall in superstition, by the reason of ignozaunce: Let her bee much in holy workes: howbeit, yet trust moze vpon the mercye and goodnesse

nes of God, noz trust not on her selfe, as though by the reason of her woꝝkes, shee might come thither, as she intendeth, rather then by the benefit and gift of God. And whiles her heart iz lustier then her bodye, leaue some of her bodilye labour, and labour moze with her mind. Let her pray moze and moze intentiuelly: let her thinke often of God, and moze feruently, fastles, and weary her selfe lesse with walking about vnto churches. It is no need to minishe her aged bodye, and forsake her nourishing. Let her doe good vnto other, by giuing them good counsell. Let her do them good also with example of her life, of the which commoditie a great part shall returne vnto her selfe.

*Here endeth the seconde
booke.*

3 The

The thirde

*Booke of the instruc-
tion of a Christian
Woman.*

*Of the mourning of
Widowes.*

The first Chapter.



Good woman when her husband is dead, ought to know, that shee hath the greatest losse and damage, that can bechance her in the worlde, & that there is taken from her the heart of mutuall & tender loue toward her : and that she hath lost not only the one halfe of her owne life (as learned men were wont to say, when they had lost them whome they loued dearely) but her selfe also to be taken from her selfe all togeather and perished. Of this cause maye come honest weeping, sorowe and mourning, with good occasion, and wailing not to blame.

It

It is the greatest token that can be of an hard heart and an vnchast mind, a woman not to weepe for the death of her husbande. Now be it there be two kindes of women, which in mourning for their husbands, in contrary wayes doe both amisse: this is both they that mourne too much, and those that mourne too little. I haue seene some women no moze moued with the death of their husbandes, then it had beene but one of light acquaintance, that had dyed: which was an euident signe of but cold loue vnto their husbandes. Which thing is so foule, that none can be moze abhominable, nor moze cursed. And if a man aske them, why they do so rebuke them, they answere againe, the nature of the countrey so requireth. And the same excuses lay they for them, that vse to put the cause of their vices in some Planet, or qualities of the ayre or earth, where they dwell. But the nature of the countrey is cause of no vices. For then the countrey ought to be punished, & not the offenders. We take no vice of the heauē, or ayre but of our own maners. For vnder euery sky is both good liuing and ill. Nor there is no country so wret-

ched in the worlde, that hath not some good people therin: noz none so good, but it hath some naught. I haue saide heere afoze, that I haue seene some, nothing moued with the death of their husbands. Likewise, I haue seene some, that would with a right good will haue quitte their husbands liues with their owne. Wherefoze there is no reason, whye they should lay their faultes in the condition of the Region. For in the countrie, that is called *Gretia*, the ayze is colde, and yet saith *Pomponius Mela*, that the very women lacke no stomacke to dye on the bodies of their husbands, and haue a speciall desire to be buried with them. And because that the custome is there to marry many women vnto one man, there is great striving among them, which shall haue the praise therein, of them that shall giue the iudgement. The victory is giuen to the most vertuous: and it is a great pleasure to them that may obtaine it. Likewise great learned men write, that women vse to doe in *Inde*. Also in olde time the women of *Almaine*, from whence the *Flaundrins* tooke their originall and first beginning, married neuer but of maids: and

and so made an end of all hope and desire of marriage at once. For they tooke one husband as one body and soule, and neuer desired, nor thought of marriage after him: as though they loued the matrimonye it selfe, and not the husbandes. Whereby now thou maiest see, that vertues and manners bee chaunged with aboundaunce, riches and pleasures: and the euill fyre of riches quencherh the good fyre of charity. Al the law of Christ soundeth none other thing, but charity, loue and heat. For our Lorde sayth: I am come to cast fire into the earth, and go about nothing so much as to make it to burne. But when we couple the rich diuell to pooze Christe, and vnto sober vertue, reuell and dzunkennesse, vnto chaste sadnesse dissolute and wonton pleasures, pagant and heathennesse vnto Christia- nity, and the diuell to God: then God dis- dayning such fellowship taketh his gifts from vs, and leaueth vs the giftes of the diuell. Notwithstanding, it may so chace that there bee in womens mindes such constancy and stedfastnesse, that they may comfort them selues: and though they be ouercome and oppressed, may by wise-

wisedome yet recouer agayne . That would I greatly prayse in a man, but in such a fraile kinde, it is no good token to haue so passing great wisdom . I haue hard of great wise men , that haue taken very heauily the death of but light frēds, & weepe for thē abundantly. *Solon* which made the lawes of the people of *Athens*, one of the .7. wise men, commaunded his owne buriall to be kept with weeping & wailing, that his frēdes might shew how much they loued him. Also after that *Lucretia* was slayne in Rome , when *Iunius Brutus* which was reuenger of her death and rape, done by the kinges sonne, had driuen the kinges out of Rome, & warre was made agaynst the king: In the first setting together, this *Brutus* was killed, and the wiues of the citie mourned a .xii. moneth the death of him, that had been & defender of theyr chastity. And yet mourned they, but an other womans husband, and be cause he defended an other womans chastitie . Then howe much more oughtest thou to mourne the death of hym , that is the defender of thyne owne Chastitie , sauer and keeper of thy bodie, father and tutour of thy childezen, welth

wealth of thy house, houlholde, and thy goods, yea and moze too, thy gouernour and Lord: And thou wouldest weepe in deede, if thou shouldest not depart richer from him then thou camest to him. But now the ioy of mony, taketh away all the greef of thy sorow. Thou wouldest weep for his death, if thou hadst loued him, when he was on liue. But nowe thou art not sozry for his departing, whome thou settest nothing by, when thou haddest him. Also many be glad, that their husbands be gone, as who were rid out of yoke & bondage: & they reioise y they be out of dominion & bōdage, & haue recovered their liberty: but they bee of a foolish opinion. For the ship is not at liberty, that lacketh a gouernour, but rather destitute: neither a childe that lacketh his tutor, but rather wandring without order and reason. Nor a woman, when her husband is gone: for then she is in deede (as she is called) a widow, that is to say, desart and desolate. Then she is in deede tost at all aduentures, as a shippe, lacking a master, and is carried without discretion and consideration, as a childe when his ouerseer is out of the way.

Here

Here peradventure some would say. Hee was suche an husbände, that better were to be without him, then to haue him. But so woulde neuer good Woman say, nor ill kept in. For if he were of the beloved, as the lawes of God do commaunde he shoulde be, that is to say, as he were thy selfe: thou wouldest be as sozie that he shoulde die, as thy selfe. Unto an ill woman, except her husbände let her haue her libertie to all vices that her minde lieth to, he is intollerable. But vnto a good woman, no husbände can be so ill, that she had leauer haue his life then his death. But what shoulde I speake much of this matter? I haue shewed ynough in the booke afoze, that she is neyther worthy the name of a good woman or wife, that can not loue her husbände with all her heart as her selfe. O circumspect nature, or rather God, the most wise master of al good maners. There is no kind of vertue, but he hath created some liuing thing, that vseth it, for to reprehend and prouoke those that dispyse that vertue: as Bees by theyr craft repproue the lewdnes of them, that can nothing doe: And the faithfulness of Dogges, dammeth
the

the vntruffines of false people. sheep condemne fraudes and guiles with their simplenes: Stocke-doues and Turtles giue example of true and faithful loue, in marriage. For those birds, as *Aristotle* saith, liue content with one male nor take none other. The Turtle doue, when her male is deade, neither drinketh liquoz, nor sitteth on the greene tree, ne commeth among none of her fellows playing and sporting together. These chaste and holy loues meaneth *Solomon*, when he calleth his spouse to him, saying: The voyce of a Turtle doue is heard in our Realme. And compareth his spouse sometimes to a Turtle, and sometime to a stocke-doue. Also they that can haue no measure in theyr weeping and mourning, be as farre to blame on the other side. For when they be newly wounded with the chaunce, they confounde and fill all the place full of crying, and teare their heare, beate their brestes, and skrathe their cheekes, and knocke their heades to the wales, & theyr bodies to the ground, and drawe forth long the time of theyr mourning, as in *Cicill, Asia, Greece, and Rome*: in so much, that the senate was fayne to make statutes

Thes. 3. 13.

tutes and lawes, which was called the lawes of the twelue tables, for to modify and appease the mourning. And therfore the Apostle also, when he wrote to this people, was compelled to comforte them, saying: Brethren, I woulde ye shoulde haue knowledge of those that sleepe, that ye be not sorie and pensue, lyke other people that haue no fayth. For if we beleue that Iesus is deade, and reuiued agayne: so shall God likewise bring againe with him al that be dead by him. Now a widowe, let her bewaile her husbände, with hartie affection, and not crye out, nor vere not her selfe with dashing of her handes, neither beating of her bodie: but let her so mourne, that shee remember sobernes and measure, that o- ther may vnderstand her sorow, without her owne boasting and vtterance. And after that the first byrte of her sorow is past and swaged, then let her beginne to studie for consolation. Nowe here will I not bring forth preceptes out of the long volumes of philosophers. For my purpose is to instructe a Christian woman with Chyestes philosophie: in comparison of whom, al mans wisdom is but follye.

By

My mind is to seek a remedie. Let vs remember the saying of the Apostle, that they whiche sleepe wite Iesu, shalbe brought of God with Iesu agayne. Wherefore we ought to be of good comforte. And she that is a wise woman, let her remember that all men be bozne, and liue in this lawe and condition, to paye theyr dutie vnto nature, as theyr creditor, when so euer she asketh it, of some sooner, of some later, how be it, al be coupled within the common lot and rate, to be bozne, and liue, and die: but our soules be immortall, and this life is but a departing into an other eternall life and blessed, to them that haue passed well & ver-
tuously this temporal and transitorie life. The which thing the christian sayth maketh easilie enough, not by our desert & merite, but of his goodnes, the whiche with his death loosed vs from the bandes of death: and death of this life is but as a sayling out of the sea into the hauen. They that die, goe afoze, & we shal soone come after: and when we be departed and loosed out of this body, shal leade our life in heauen vnto that tyme, that euery mā shal receiue his own body agayne:
howe

how be it not so cumbersome and heauie as it is now, but lightly couered and arrayed: with it we shall haue blessed and euerlasting life. This is the true & sure christian consolation, when they that be a liue thinke and trust, that they & frends, which are deade, be not seperate from them, but only sent befoze into the place, where with in short space after they shal meete together full merily, if they will do theiꝝ diligence, that they may by the exercise of vertues come thither, as they belceue that they be gone. These things ought christian ministers to shewe and tell vnto yong widowes, and comforte theyꝝ heauie mindes with these consolations, and not as many do, drinke to them in the funeral feast, and bid them to be of good cheare, saying, they shall not lacke a newe husbnde, and that he is prouided of one for her alredie, and suche other thinges as they cast out at bankets and feastes, when they be well wette with drynke.

*Of the buriyng of her
Husbande.*

The.ii. Chapter.

Also

Also among other thinges that we vse after the example of the Pagans, this is one to keepe thy buriall with great solemnitie. For the pagans and gentiles beleued, y if the bodie were vnburied, the soule should haue great payne in hell, and that the royaltie and cerimonies of buryng shoulde be an honour both to them and theyr successours. Notwithstanding, there were some of them, that counted these but fantasies and vanities. For *Virgil* in the person of *Anchises*, whom he induceth for an example of wisdom, saith, y the losse of sepulture is but a smal thing. And *Lucane* in this maner sayth.

Nature in her quiet lap, doth althing receiue:
He is couered with the ski, that hath none other
(grauē

Also wise philosophers, as *Diogenes*, *Theodorus*, *Senec*, and *Cicero*, but in especiall *Socrates*, did proue by great reasons, that it forsed not where the carcas became and rotted. *Marcus Amilius*, which was the chiefe of the Senate of Rome, commaunded his sonnes a little before he departed forth of the worlde, to carie him out on a beere appoynted with out

any sheetes or purple, nor shoulde spende
 vpon any other solemnities beside past r.
 s. for he said, the cozses of noble men were
 commended by theyr owne noblenes, and
 not by cost of monie. *Valerius Publicola*,
 and *Agrippa Menemius*, the one being
 banisher of the kinges, and restorer of the
 common liberty, the other broker and ar-
 bitrator of the common peace, and many
 other moe excellent men, did vterly dis-
 pise the royalcie of sepulture: in so much
 that when they had been in great auctho-
 ritie and riches, yet they left not behinde
 the so much as to hire an ouerseear of y
 funeral with. And if they had counted so
 great goodnes in buryng, as y people sup-
 posed, they would sure haue seene therun-
 to. Now I wil speake of our Martyrs of
 the Christian fayth, whiche cared not,
 where theyr deade bodies lay, so that the
 soules fared well. For Christ, what time
 he shall restore the soules to the bodies,
 shall easily finde in his house, whiche he
 knoweth well enough, the least ashes of
 the bodie. Saint *Augustine* in the booke
 that he named the Cite of God: in the
 first sayth: All these busines, as keeping
 of the coze, and order of the sepulture,
 and

and royalties of the funerall, be rather the consolations of them that liue, then any ease to the deade. For if solemne buryng might helpe an euill man any thing, then shoulde pooze buryng or els none at all, hinder a good man: but we see far contrary, noz the great royaltie of sepulture did not ease the payne of the riche man, spoken of in the Gospell: noz it was no rebuke to the Lazar man, that his body lay on the earth abiecte and nought set by. For afterwarde the riche man was punished in hel for his ill liuing, and the Lazar was refreshed in the lap of *Abraham*, and had his rewarde for his life innocently, and vertuously spent. Neyther I woulde not that sepulture shoulde be put a way. For holy fathers, as *Abraham*, *Isac*, and *Iacob*, and *Ioseph*, when they dyed, commaunded much of theyr buryng. And *Tobias* was prayled of the Angell of God, because he had buried deade people. But al the ornaментes of sepultures ought to goe to the profet of them that be dead, & not to them that liue. For he that is dead must make his reckoning to God only, which reioyseth of ymerites of the y be dead, don before in their liues, & of y
2 cleane

clean & pure minds of them that be aliue. There is no shewe of riches nor pride pleasant to him, but whole trust & hope in him, & charitie with thine euen christen. For if thou giue almes, thou shalt haue almes: and if thou be mercifull, thou shalt receiue mercie. Therefore make freendes to thy selfe and to thy louers, that are dead with thy worldly treasure, that thou mayest finde in the other life them that shall receiue thee into eternall harborowe. For our Lorde in the Gospel giueth paradise to them, that giueth the workes of mercy: and denieth it to them, that denie the workes of mercy. Also he teacheth the waies of giuing almes, that thou giue none of thy goods to them that be of great habilitie, and may quite thee, or doo a better turne for thee agayne: but giue to poore folkes and beggers, that be not able to do as muche for thee agayne: and so thou shalt haue great rewarde of God. Then howe muche is it better to cloth poore strangers, then thy rich kinsfolkes, and poore lay men, then rich priestes: and that that is spende on ware and costly Sepultures, to be bestowed on poore widowes, and fatherles children,
and

and suche as lacke: And much surer and moze plentuous aduātage shall come hereof. And in the day of thy weeping, thou shalt remember them that euer weepe, being oppressed with necessitie: their teares shall follow thine: their myrth shall cheare thee. Nowe it appeareth well enough, what I iudge of those widowes, that deceiue theyr creditours of their payment, to bzing forth theiſ husbands royaltie, or els do not accomplishe & performe the will and bequestes of the deade man, which thing ought to be done specially. I neede not to declare here, howe much men be bounde to the paying of their debts, nor how much y^e fulfilling of testaments ought to be regarded. For the true and durable honour of the coſte standeth in mens hartes, and not in the pōpe of sepulture, or Tombes of Marble and metal, costely wrought. For men say well by the buryng of a good man be it neuer so pooze: and curse sumptuous tombes, and that the moze spitefully, if the money be ill gotten that it was made with.

Of the minding of her

husbande.

The.iii.Chapter.

Let

LEt a Widowe remember, and haue still befoze her eyes in her mind, that our soules do not perish together with the body, but be loosed of the bondes of oure corporal grocenes, and be lightned from the burden of the body, and that death is nothing, but a separation of the soul from the bodye. Wherefoze a good Widowe ought to suppose, that her husband is not vtterly dead, but liueth, both with life of his soule, which is the very life, and beside with her remembraunce. For our freendes liue with vs, though they bee absente from vs or deade, if the liuely image of them be imprinted in our harts, with often thinking vpon them, and daily renued, and their life euer ware fresh in our mindes. And if we forget them, then they dy towards vs. The brethren of *Valeria Messalina*, that was *Sulpecius* wife, asked her after her husbands death, (because she was yet in the flowers of her youth, and healthfull of body, and therefore goodly of beauty) whether she would mary agayne: nay verily sayd she: for *Sulpecius* is still aliue to me. And this was the saying of a Pagan, not assured of the eternall life. Then what shoulde a
 Chr's

Christian woman doe: let her keepe the remembrance of her husband with reuerence, and not with weeping: and let her take for a solemne and a greate othe, to sweare by her husbands soul, and let her liue and do so, as she shall think to please her husbände, being nowe no man but a spirit purified, & a deuine thing. Also let her take him for her keeper and spy, not only of her deedes, but also of her conscience. *Cyrus* the elder king of *Perse*, when he died as *Zenophon* writeth, commanded his sonnes to keep his memory with deuotion and purenesse, for cause of the honour of the God immortall, and the worship and the immortality of his soul. Let the *Widowe* make an end of weeping, least we should seeme to mourne for our folkes, that are departed, as though wee counted them cleane dead, and not absent.

Of the chastity and honesty of a Widowe.

The. 4. Chapter.

In giuing instructiō to a christian woman, whom may a man do better after, then

1. Cor. 9.

1. Cor. 7.

then saynt Paul, that sayde, hee was all things to all men to the entent that hee might win them to Chzist: and putteth in his owne laude and pꝛase the businesse of all churches: so he, wꝛiting to the Corinthies, saith on this manner: Let single folkes apply them selues to the businesse of our Lorde, how they may please him: and let married folks take heed of worldly matters, how they may please and content their spouses. For it is conuenient that the Wife bee all at her husbandes will, and that a single woman giue her selfe wholly to Iesus Chzist, which is the spouse of all good and vertuous women. Therefore then let passe all that trimming and araying of her bodey, which when her husband liued, might seeme to be done for his pleasure: but when he is dead, all her lyfe and all her apparrell must bee disposed and ordered after his will, that is successour vnto her husband, that is immortal God vnto mortal man. Therefore must onely the minde bee pyked and made gay: for that only is it that Chzist marrieth, and in the which Chzist resteth and delighteth. But those that intend to marry, tye & trimme vp them
selues

selues, and that that I haue saide before of maydes, may bee applied to this place yet much lesse is becomming for a wydowe to garnishe vp and paynt her selfe: which should not onely seeke for no bargaine, but rather refuse them offered: neither take any offers, but soze against her will, and compelled to the second marriage, if shee bee a good woman. Howe bee it in a mayde goodly arayment maye bee moze suffered, but in a wydow it is to bee discommended. For what bodye would not abhorre her, that after her first husbands death, sheweth her self to long after an other, & casteth away her spouse Christ, and marrieth the diuell first, and since man, being both wydowe, wife and adulterer: but they haue both a moze easy state & condition, and mozeouer better that shewe their wydowhead in their clothing, and behauing of their body and manners. For they that bee neuer so vngenerous, yet haue a fauour to them that be good and honest: and by such tokens as they see in them, cast if they shold marry with them, & chance to die afore them, what maner of wydow they should leaue behinde them. For I ensure you, there is
no

1. Tim. 5.

no husbände , that woulde not haue his death mourned of his wife, and by him selfe desired of her, and missed: and seeing that we haue such pzecepts for married folkes, both of philosophers, and the Apostles, what shoulde wee thinke that their iudgement was of widowes? By whome the Apostle Paul writeth to Timothie on this maner: A very widowe and desolate woman trusteth in God, & is in prayer day and night, and she that is delicate and easefull, is deade , yea being on liue. Therfore bid them keep them frō blame. For they seeme to liue in y sight of those that see them eate and drinke, and goe, & speake, and do other woꝝkes of life . But and one coulde pearse with his sight into them, or enter within the secrets of their mindes and thoughtes he shoulde see that pooze sinfull soule , howe it is put from God, and spoiled and depꝛiued of his life. Thus saint Paul sayth , Thus saint Ierome, Thus saint Ambrose, Thus Saint Augustine, thus al saintes & holy men w one voyce and opinion say, that weeping and mourning, solitarines, and fasting be the moſte pꝛecious dꝛoues and ornamentes of a Widowe . More ouer what feastes,

feasts, what playes & daunces a Widow should vse, S. Paul doth shewe, when hee biddeth her be in prayer day and night: and so when her mortall husbände is dead, she might be at more liberty with the immortall, and more by leasure, and offer talke with him, and more pleasantly, yea and to say more plainly, a widow oughte to pray more intentiuelly and offer, and fast longer, and bee much at deuine seruice & preaching, and read more effectually, and occupy her selfe in the contemplation of those things, that may mend her liuing and manners. *Anna* the daughter of *Phannuell*, come of the tribe of *Aser*, which liued with her husbände seuen yeare after her marriage, and when she had bene widow fourescore yere & 4. our Lord Christ found her in the temple out of the which she had neuer departed, but euer in fasting & prayer day & night. And indeed I wold haue greater vertue & perfection in a widow, then in a wife. For the wife must apply her selfe to the will of her mortall husbände, to whome she is married, but the widow hath taken Christ to her husband immortall. wherfore it is reason, y all thinges bee more excellent

lent and according for such a spouse, and wordes more sad and sober. For the communication of euerye bodye is lightye a glasse and a mirrour of the mind and conditions of them. For it is an old pꝛouerbe: such as the life is, such is the communication. And foule and vncleane speech hurteth the mind. Ill speech corrupteth good conditions, as saint *Paule* sayth. After the wordes of the Poet *Menander*, I woulde that a widow shoulde not onely speake such wordes as might shew her self chaste and honest, but also that might instruct y^e hearers with learning, and amend them with example of her liuing. For mankind hath speech to couple wisdom and vertue togeather: and though it seeme to doe no more but vtter the thought of the minde, yet doth it cause both learning and vertue. And though a woman bee losed out of the bandes of worldly matrimony, let her not yet think that she may do what her list. For oftentimes widowes doe shew what they haue beene in marriage, and vnder the the liberty of widowhood, open and shew that which they kept in before for feare of their husbandes. As birdes, when they be
cut

out of their Cages, by and by tourne to their old conditions: likewise many women shew out at once the vices that they dissembled (so as they coulde while that their husbandes liued) after that the lets that they had of their husbandes be taken away. For then shall it be knowne, what nature or condition a woman is of, when she may do what she will. And as saint *Hierome* sayth, she is chaste in deed, that maye doe euill and she list, and will not. Therefore a woman had need to worke more warely, when both the dispraise of vices, and the praise of vertue is imputed to her selfe. For as long as her husband liued, he had a great part of both. In the widowhood Christ her spouse will lightly helpe her that will liue ver-
tuously. And if we do any thing well, we ought to thanke him therefore: and if we do ill, it is to bee referred to our selues. And as a man hath al his ioy in his wife, if she be good, in likewise no man can beleeue how pleasaunt and amiable shee is to Christ, that playeth the widow indeed, that is saye, the which beeing desolate in this life, hath all her hope & trust, and all her ioye and delight in Christ.
And

And such saint *Paule* commandeth to the Bishops to haue in regarde : for by their praier the church obtaineth many things of Christ . For such a one deserued to see Christ first in the temple, and to prophesie of him to them that were present. Such a widow is prayled by the mouth of God, and is commended to vs in this commandement in the hundzed and thirtie Psalmes, where our Lord sayth: I shall besse this widow. And in the prophet *Esay* : thou shalt not hurt a widow, or a childe that is vnder age. For if thou hart them, they shall crye to me, and I shall heare their crying, and shalbe displeased, and strike thee with my sword, and your wiues shall be widowes, and your children fatherles.

How they shall vse themselves at home.

The 5. Chapter.

Notwithstanding that holpe men woulde widowes shoulde be oft in the Church, and still in prayer, yet they did not vtterly forbid them worldly businesse.

finesse. For saint *Paule* sayeth of widowes, wryting vnto *Timothy*. If anye widow haue childezen, or childers childezen, let her firste learne to handle her owne house vertuouslye, and do for her progenitozs againe. Let the widowe teach this, let the childezen learne this, that is, to behaue them selues lowly and louinglye to their fathers and mothers, grand-fathers and grand-mothers. For we see it chaunceth oft times, that they that be brought vp with a widow, by the meanes of her ouermuch sufferance and cherishing, be stubbozne and inobedient to them, whom they shoulde obey: in so much that in some countries, and in especiall in mine, it is vsed in a common prouerb, to call them widowes kocknes, that be ill brought vp childezen, & that be selfe wilde and vnchristye young men. Therefore I would counsell a yong woman, being a widow, to put the bringing vp of her childezen vnto some good & sad man. For she is so blinded with the loue of them, that shee thincketh shee dealeth hardly with them, when shee maketh of them most. How be it some haue beene greate wise Women, and haue brought

brought vp their childzen both very well and wisely: as *Cornelia*, that brought vp *Gracchus* her sonne: and *Veturia*, which brought vp *Martius Corilian*; in somuch that what noble act soeuer he did in the common wealth, either at home oz from home, hee was euer incited with this thing, that he might do so, that it might be allowable to his mother, that had brought him vp. Bnt how childzen shold be bzoght vp, I haue taught in the booke afoze. Therefore let the widow looke there whatsoeuer maketh for this purpose. And as for their household, the Apostle aforesayd, writeth of it. If any widow do not see to her owne friendes specially, she denyeth her faith, and is worse then an Infidell. Yet least shee be too homely, to put her selfe in presse, in company of her seruantes, namely if she be young, let her heare what saint *Hierom* sayeth wytyng vnto *Saluina*. Chastitie sayth he, in women is a bzittle thing, and like a goodly flower withered and drieth with a little weather, and a small blasse: and namely if the age be apt to vice and the authoritie of the husbände lacking, whose spirite is the defender of the wife.

What

What shoulde a Widowe doe among a greate number of seruauntes, which I would not shee shoulde set at nought, as bondmen, but abash and regard as men. Howbeit, if she haue a great house, that requireth muche mans seruice, let her make some well aged man ruler, that is sad & discreete, and of good conditions, whose honesty shall be his masters worship. For I haue known many that haue shut vp their doozes, and haue not come abroade, and yet haue had an yll name with their owne seruaunts, whome ouer gorgeous apparel of y^e seruant hath caused to be suspected, or else the welfare & good liking of his bodye, or age apt for pleasure, or high mind, by the reason that he knewe hee was loued of his mystrisse: whitch loue, though it be wel hid, yet many times it appeareth, when hee despi- seeth his fellows, as they were his bond- men. These be the words of S. Ierome: vnto the which I ad this mozeouer, that best is for a widowe to minish her house- holde, in especiall of men, and to take vnto her some well aged woman, wise and vertuous, with whome she may lead her life: and aske counsayle of her in such

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matters.

matters as pertayne to women. And if she be aged her selfe, let her take to her some olde man, that is some kinsman of hers, or of her aliaunce, whome shee may trust vnto. And finally, let her euer vse the counsell of that man, that she knoweth hath good wit, and would her profit, and is trusty. The olde Romans would, that the women should euer be vnder the rule of their fathers, and brethren, and husbands, and kinsmen. Let her dwell rather with her mother in law, or her husbands aliance and kinse-folkes, then with her owne, both for the remembraunce of her husband, for whose sake it may appeare, that shee loueth better his kinne and his blood, then her owne. And in as much as shee is translated into that kinred, vnto the which she hath boyn children, or at y least wise shoulde haue done. Moreouer, the discipline of chastite is reckoned more strait among aliance, then kynse-folks: because there is lesse cherishing & liberty. But a vertuous woman will not be so much moued with all these things, as with the remembraunce and loue of her husband. For so *Antonia*, daughter vnto *Marcus Antonius* the iudge, wyfe vnto

unto *Drusus*, led al her life with her mother in law. Likewise *Linia* left her house & coutry to dwel with her mother in law *Noemy*. Except there bee with her mother in lawe some nice and wantonne yong men, that may cause a blotte in her good name, or put her chastitie in ieopardie: or except the women that be her aliens, bee not of all the best fame: for then it is moze wysedome to go to her owne kins-folkes.

*Howe they shall behaue
Them selues abroad.*

The vi. Chapter.

Other whiles they shall haue causes to go abroade, Therefore let them go couered, and shew in deed, what their name meaneth. For the name of a widowe in *Greeke* and *Latine*, is as much to say, as desolate and destitute. Wherefore there is much difference betweene one going alone, and companied with men. And seeing that so greate sadnes of behauour & araiment is required in a wife, the what ought to be considered in a widow:

She ought to shewe example vnto other, both of chastity, sobernesse, and honesty. And seeing that they oughte to giue example to other, howe can it do well, that they shoulde go forth appoynted in the armour of the diuell, both to shewe the pompe and vanity of their owne mind, and let the snares of Satan in steede of the example of Christ? wherefore Saint Ambrose sayth ful well, that with mourning garments, and sad demure lookes, wanton and nyce lookes be kept vnder, and vnlawful lusts quenched. The surest is not to go much abroad: and when shee goeth, to be companied with some good and sad woman. Let her seek to no churches, where as is resort, but whereas nobody is, and where none occasions is of trespassing, and good quietnesse and occasion of praying. Let her not keep much company with fryars and priests. For the diuell is craftie, and by long vse hath learned by what craft euery bodye maye be ouercome. And if he haue opportunity, he will soone bring his purpose to passe: for he hath none other thing to occupye himselfe with. If a Widow would aske any counsell, let her choose some aged man,

man, that is past the lust of y^e worlde, noz
is infected with vices, noz is set vpon co-
uetousnesse, noz wil set his mind on flat-
try for hope of vantage of lucre of mony,
and that is wel learned, and by much ex-
perience hath gathered great wisdom, y^e
hee neither keepe her minde straighter
then neede is, noz let her haue ouermuch
the bzidle of libertye, noz doth count no-
thing moze precious noz dear then truth
and vertue: let her, whatsoeuer she doubt-
eth shew to him, and be acknowm to none
other body. *S. Ierom* writeth to *Eustachi-
um*, and giueth her such manner counsel.
If thou doubt any thing of scripture, oz
be ignozant in it, aske of him that is cō-
mendable of liuing, and for his age excu-
sable noz hath any euill name, and that
may say, I haue disposed thee to one man
to yeeld a chaste virgin vnto Christ. And
if there bee none that can expounde and
declare thy doubt, it is better to be ig-
nozant safely, then to know with ieopar-
dy. For in Courts and in resort of men, &
gathering of people, a widow should not
meddle. In the which places there is
great ieopardy of those things, that a wi-
dow ought to set most by. And a widowe

that is chaff, honest, of good fame, & vertuous ought to do so, y she may do good, not onely to her selfe, but also to other folkes. A brode & afoze many mens eies and handlings, shamefastnes, by little and little goeth away, and honestie and chastitie commeth in ieopardie: & though they be not ouercōd, yet they be soze assayled. And as for the ouercomming euery mā wil say, not as the thing is indeed, but as he lusteth. Moreover, the cares of this worlde coole the loue and desire of heauenly thinges: and as our Lord sayth in the Gospell. The seede falleth among thornes, that is choked with thoughtes and busines of this present life: neyther is suffered to growe vp to good Corne. And likewise as a sea, that the wind hath lien soze vpon, is yet tossed and troubled, after that the winde is laide, & the tempest gone: so mans minde lately come out of busines of the worlde, yet casteth in his minde and studie the same thinges, and panteth after his labour: nor can not after his trouble come streight to it selfe. And when the minde is troubled, what maner of prayers can be sayde: verily as you may see, carefull and vnquiet sauering

ring of the mire and dyrt of this peeuishe
worlde:like as when a riuer oz fountaine
is troubled,a man can drawe no water
but full of mudd. The quietnes of mind
is that that lyfteth vs vp hiest vnto the
speeche of God,as it did Marie Magda-
lene, which all manner of worldly busi-
nes giuen ouer, satte at the feete of our
Lord diligently hearing his word. Ther-
foze is she commended by the testimonie
of Chzist,that she had chosen y best part,
the which shoulde not be taken from her.
But here would some say. My landes be
in perill,I am sued. Vnto that,here the
saying of saint *Ambrose*. Doe not com-
playne,that thou art alone: For chastitie
requireth solitarines:and a chaste woman
desireth secretnes. But y hast matters &
busines, and fearest the attorne of thyne
aduersarie,pleading befoze y iudge. But
our Lord entreateth for thee saying,giue
iudgement for y fatherles child,& iustifie
the widow. But yet y wouldst keep thine
heritage. The heritage of chastity is far
greater:the which a widow ought better
to keep then a wife. And if thy seruant of-
fēd, for giue him. For it is better thou for
bear an others fault,thē vtter thine own.

Thus saith saint *Ambrose*, Also I would thou shouldest vnderstand, that my mind is to haue her matter the most tended of the iudges, that hath but feble atturneis, or none at all. For then shall the iudges take on them the rounge of atturneis, whē they withstand often times mightie defenders and aduocates. For naturally we hate them that haue great power and riches, and helpe them that haue litle, & goe about to put downe them that exalte them selues, and to help vp them, that be humble and lowly. Also it is ordeyned of nature, that in mens opinions, as y^e wise man saith, in al maner of strifes the greater shal seme to do the wrong, yea though he haue it done to him, because he may do moze. And the same that I haue sayde of iudges, vnderstand me to haue spoken of atturneis. Unto whom, all the widowes matter shalbe moze credible, whom they see ouer shamefast to defende her owne quarell: and her matter shall be so muche moze recommended vnto them, the lesse that she recommendeth it. And her cause shalbe moze like to be good, whom men thinke so good and vertuous, that she wil neither aske nor holde that is not her owne.

owne. So a good woman shall not bring
with her to the courte argumentes of
pleaders in the lawe, but the authoꝝ of
of recoꝝde. But she that is babling, and
busie, and troublous, must needes wearie
men, and make them to loathe her, and
hinder her of the succour that I spake of.
And this I haue sayde by good iudges
and aduocates, oꝝ at the least such as shee
knoweth not to be ill. Foꝝ some be nice
and wanton, that they will sell their cou-
sell and iudgementes foꝝ theyꝝ vnchasty
pleasure of their body. Upon whom dou-
bles the common good order and maner
would take punishment, sauing that the
lawes, as the wise man sayde, be like the
coppe-webbes, that take all little beasts,
and let the great alone. But a good wi-
dowe, if she knowe that they be such, as
she may wel inough by their name y they
haue of the people, she shall eschew them
and flye, not onely with the losse of her
goodes, but also ieopardie of her felfe, if
neede were. And the same I woulde shee
shoulde doe by all that be wanton and vi-
cious. Nowe of running about to other
mens houses, saint Paul hath a pꝛecept,
that those widowes ought to be abiecte,

as misfamous, that runn idle from house to house : and not onely idle, but also be bablers and full of wordes, whereas is not conuenient. For there be some, which whē they think thē selues they haue don al their own busines, then without shame they medle with other folks busines, and giue counsell, as though they were great sages, and exhort and giue p̄ceptes, rebuke and correct, pike faultes, & be wondrous quicke of sight from home, and at home blind inough.

Of second marriages.

The vii. Chapter.

FOr to condemn and reproboue vtterly second marriages, it were a point of heresie. How be it that better is to abstaine then marrye againe, is not onely counselled by christian purenes, that is to say by diuine wisdom, but also by Pagans, that is to say, by worldly wisdom. *Cornelius Tacitus*, as I haue rehearsed, saith, the women of *Almaine* were not woont to marrie but of maydes : and though they were *Widowes* in their youth,

youth, yet would they not marie agayne,
and speciall the noble women. *Valeria*, sis-
ter vnto *Messala*, and *Portia* the yonger
daughter of *Lato*, when there was praised
vnto her, for her goodnes, a woman that
had been twise married, *Portia* answered,
An happie and a chaste dame woulde ne-
uer marrie oftener then once: *Cornelia*, y^e
mother of *Caius* and *Titus Grachus*, wheⁿ
she was moued with great promises by
Ptolome y^e king of *Egipt*, to marie againe,
she refused, and had leauer be called *Cor-
nelia Grachus* wife, then the Queene of
Egipt. Also second mariags were rebu-
ked in playes and enterludes, & verses of
poets in this maner: Ofte marryng can
not be without occasion of reprehension:
And a woman that marieth many, can
not please many. Notwithstanding wi-
dowes lay many causes, wherefoze they
say they must marrie agayne: of whome
saint *Ierome* speaketh in this maner, wri-
ting vnto the holy woman *Furia*, Young
widowes of whom there haue many gone
backward after the diuel, after that they
haue had their pleasure by marryng in
chist, be wot to say, my goods spil daily,
y^e heritage of mine auncetry perissheth, my
ser.

seruauntes speake stubboznelv and presumptuously, my mayd will not doe my commaundement, who shall goe befoze me foozth: Who shall aunswere for my house rent: Who shall teach my young sonnes: Who shall bring vp my young daughters: And so they laye that for a cause to marry for, which should rather let them from it. For she bringeth vpon her childezen an enemye, and not a nurisher: not a father, but a tyrant. And shee inflamed with vitious luste, forgetteth her owne wombe: and she that late afore late mourning among her childezen, that perceine not their owne losse & harmes, now is piked vp a new wife. Whereto laiest thou the cause in thine inheritance and pride of thy seruauntes: Confesse thine owne vitiousnes. For none of you taketh a husbände but to the intent that she will lye with him, noz except her lust picke her. What a ragiousnes is it, to set thy chastitie common like an harlot, that thou maist gather riches: And for a vile, and a thing that shall soone passe awaye, to file thy chastitie, that is a thing moste precious and euerlasting: if thou haue childezen already, what needest thou marry?

marry: If thou haue none, why dost thou not feare the barrennes, that thou hast proued afore: & aduentu rest vpon an vncertaine thing, and forgoest thine honestie and chastitie, that thou wast sure of. Now y^e hast w^riting of spousage made thee, that within short while after, thou may be compelled to w^rite a testament. The husband shall faine him selfe sicke, and shall do on liue & in good health, that he would haue to do when thou shalt die. And if it chance that thou haue children by thy second husband, then riseth strife and debate at hoame within thy house. Thou shalt not be at liberty to loue thine own children equally, neither to loke indifferently vppon them, that thou hast bozne: thou shalt reach the meat secretly: he wil enuie him that is dead, & except thou hate thine owne children, thou shalt seeme to loue their father yet. And if he haue children by an other wife, then shall players and Iesters raile and goss vpon thee, as a cruell step-dame. If thy stepson be sicke, or his head ake, thou shalt be diffamed for a witch: and if thou giue him not meate, thou shalt bee accused of crueltie, and if thou giue anye, thou shalt be

be called a poysoner. What I pray thee,
 hath seconde marriages so pleasant, that
 can be able to recompence these euilles?
 Thus saith *S. Hierom*. As for the praise
 of continencie and chastitie, and counsel-
 ling from second marriages, what can I
 be able to say after the eloquent fountain
 of *S. Hierom*, or the sweete delicacies of
S. Ambrose speech? Therfore who so de-
 sireth to know anye thing of those mat-
 ters, let him loske it of them. For it lon-
 geth not to my purpose, to recite al their
 sayinges here. For I doe not intende to
 write exhortations vnto any kinde of ly-
 uing, but to giue rules how they may liue
 Neuertheles, I wold counsel a good wo-
 mā to continue in holy widowhood, name-
 ly if she haue childezen: which thing is the
 intent & fruit of matrimony. But and she
 doubt, least she cannot auoyd the prick-
 es of nature with that life, let her giue an
 eare vnto *S. Paule* the Apostle, writing
 vnto *y Corinth* in this wise: I say to vn-
 married women & widowes, it were good
 for them, if they kept thē selues as I am:
 but yet if they can not suffer, let thē mar-
 rie. For it is better to marry then burne.
 And the same apostle writeth vnto *Timo-*
thy

thy thus : put awaye young widowes, for
when they haue abused them selues at
large, then woulde they marry to Christ,
& are condemned because they haue refus-
ed their first promise, & walke idle from
house to house, neither onely idle, but tri-
fling and babling, prating & talking, such
things as becommeth not. Therefore I
would that the yonger should marry, and
bring forth childzen, & rule their house, &
giue their enemy none occasion to say ill
by thē. For there be some, which straight
after their conuersion haue followed Sa-
than. Yet let them beware, that they do
it not by & by after their husbands death.
For that is a token that they loued not
them, for whose departing they haue so
soone left sorrowing, mourning, & all de-
sire of thē. And if they must prouid ought
for their house or childzen, let thē see to it
before the busines of marriage & dominio
of a new husband. And let them get such
husbāds as be according for widowes to
be married vnto, nor yong men, wantō, hot
& ful of play, ignorant, and riotous, y can
neither rule their house, nor their wife, ne
their selfe neither : but take an husbāde
somthing past middle age, sober, sad, and
of

of good wit, expert with great vse of the
worlde : which with his wisdoms maye
keepe all the house in good order : which
by his discretion may so temper and go-
uerne all thing, that there may be alway
at home sober mirth and obedience, with
out frowardnes, and the housholde keepe
in their labour and duty, without paine,
and all thinges cleare and whole. And let
them weet and know, that these con-
sentes him, whose pleasure on-
ly they shal al moze esteem
then the whole coun-
tries beside.

FINIS.



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